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THE ECCLESIASTICAL REVIEW

EIGHTH SERIES.—VOL. I.—(LXXI).—JULY, 1924.—NO. 1.

THE LAST SUPPER AND CALVARY.

A Reply to Critics.

THE circumstances that have called for the present paper are still fresh presumably in the memory of most readers of the ECCLESIASTICAL REVIEW. In 1921 appeared a work called *Mysterium Fidei* on the Eucharistic mystery. The welcome extended to it in the press has been, I am afraid, too generous; indeed so much so, that it would make it very awkward for the author, were he to quote the appreciations of his learned brethren, the theologians of nearly every country in the Old and New World. But Divine Providence, always careful to place by the side of our ills their remedy, lest perhaps the greatness of the sympathy shown me should exalt me, has seen to it that I was not left without the sting of vehement opposition on the part of two distinguished members of a well known London community, St. Dominic's Priory, Haverstock Hill. One of them, the first in point of time and possibly of dignity, the Rev. Vincent McNabb, O. P., has published his objections in an English magazine called *Blackfriars* (Sept. 1923, pp. 1086 ff.). The other, the Rev. Alfred Swaby, O. P., with a view to supplementing what had been left undone by his senior, has written a special article for the ECCLESIASTICAL REVIEW[1]

[1] In all future references the ECCLESIASTICAL REVIEW will be represented by *E. R.*, and *Blackfriars* by *B.*, while *M. F.* stands for *Mysterium Fidei*.

It is a great pleasure for me to place here on record the debt of gratitude which I owe to several contributors to the ECCLESIASTICAL REVIEW; in the first place to Bishop MacDonald, who introduced the work before the American

(Nov. 1923, pp. 460 ff.). Both gave to their papers the same ominous title, "A New Theory of the Eucharistic Sacrifice". The division of labor between the two has been the following: Fr. McNabb assumed the Scholastic part of the task, leaving to his junior the discussion of the Patristic side of the subject. The oneness not only of aim, but of doctrinal inspiration and literary methods, is self-evident to any reader of both; but it is still more emphasized by the manner in which Fr. Swaby introduces the subject before the readers of the ECCLESIASTICAL REVIEW, formally linking his own article with that of Fr. McNabb, "which calls," he says, "for special comment":[2] the comment being first in the shape of unqualified adhesion, and secondly of further development. This is my excuse for uniting the two writers in what purposes to be an answer[3] to their adverse criticism. If in replying to their strictures, and what is more delicate, to their censures, I use the freedom of speech which is customary in the world of letters, still I hope I shall never be found to forget what is due to them, either as priests of Holy Mother Church, or as members of an Order for which I always have, from my early youth, entertained the greatest respect and admiration, still increased in later life by a thirty years' intimacy with that great brother of theirs, our common master, St. Thomas of Aquin.[4]

public, and lately again wrote in defence of it; to the Rev. F. J. Connell, C.SS.R., who stepped in more than once with some kindly remarks; and last, but not least, to the correspondent who signs himself "Episcopus", and is, I believe, something more even than a Bishop.

[2] *E. R.*, 460.

[3] A mere answer, I say, to adverse criticism, and not a demonstration of my own views: for which I beg to refer the reader to *Mysterium Fidei.*

[4] I sincerely trust that no one will see in this discussion a case of S.J. versus O.P., or vice versa. It is true that most of my S.J. brethren have expressed general agreement with me, in the *Civiltà Cattolica* (Mattiussi), *Gregorianum* (Hanssens), *Theologische Revue* (Kramp), *Pastor Bonus* (Springer), *Recherches de Science Religieuse* (d'Alès), *Etudes* (Lebreton) etc. But others who are not S.J. have done the same, like Fr. Beauduin, O.S.B. (Sant Anselmo), in the *Questions Liturgiques et Paroissiales,* Fr. de Vathaire, O.S.B., in the *Vie Spirituelle,* Professor Gagnon (Université Laval) in *Le Canada Français,* Dr. Bird (Oscott) in *Adoremus,* etc. Besides, none of those had warmer words of sympathetic appreciation than the Rev. R. M. Martin, O.P., in the *Revue des Sciences Philosophiques et Théologiques,* and the Rev. J. M. Ramirez, O.P., in *La Ciencia Thomista,* not to mention "the Dominican representative at the recent Eucharistic Summer School at Cambridge", as the *Irish Ecclesiastical Record* (January, 1923, p. 39) calls Fr. Reeves, O.P., whose name brings back to my mind such pleasant memories.

By way of a preface to the clash of arguments, it may be advisable to sum up in a few words, necessarily inadequate, the doctrine which is at stake.[5]

I hold that Christ our Lord, on the night of the Last Supper, by consecrating the bread into His body delivered up to death for us, and the wine into His blood shed for many unto remission of sins, visibly, ritually, liturgically offered up to God His death and passion, whereby He was to be immolated at the hands of the Jews, a victim for the ransom of the world. Thus, in that sacred mystery of our faith which is the redemption of mankind by the sacrifice of the body and blood of our Saviour, I distinguish a twofold immolation.[6] One perfectly real,[7] even bloody; another, previous to that, in the Supper, not real, but representative, symbolical, sacramental, mystical (all these words in the present case express but one thought), not bloody, but unbloody. I hold that the unbloody immolation, which represented the bloody one to come, was the act by which Christ pledged Himself to death in the sight of His Father and of men:[8] thus making over to God the Lamb to be slain, and by the very fact offering, in the ritual

[5] A more complete sketch, still however inadequate, may be found in the lectures which I contributed to the Cambridge Catholic Summer School of 1922, published since by Messrs. Heffer & Co., Cambridge, under the editorship of Fr. Lattey, in *Catholic Faith in the Holy Eucharist.*

[6] *Immolation* is throughout this paper taken in its strictly technical sense, as distinct from *oblation:* both *oblation* and *immolation* being constituent parts of the sacrifice, which therefore is inadequately distinct from either (*M. F.*, 11 ff.).

[7] A *real* immolation (as distinct from a merely symbolic immolation) is here taken to mean one that is inherent in the subject, affecting it therefore intrinsically, and not only dressing it, so to say, in the garb of a slaughtered victim while leaving it perfectly unaltered and unaffected in its own substance and faculties.

[8] For the sake of clarity, I may be permitted perhaps to quote the following words from *Catholic Faith in the Holy Eucharist* (2nd ed., p. 115): "Christ in the Supper offered Himself up to death. *This is My Body, He says, which is delivered up for you*, delivered unto Death (as even our modern rationalist commentators point out). *This is My Blood, which is shed for you, in atonement for your sins.* My Blood which flows for you: is not that death? Death put indeed before us in a symbol, by means of that sacramental parting of the blood from the body; but death at the same time already pledged to God for all its worth, as well as all its awful reality, by the expressive language of that sacred symbol. The price of our sins shall be paid down on Calvary; but here the liability is incurred by our Redeemer, and subscribed in His very blood. The flesh of the Lamb is here consigned into God's hands, for as much as it is assigned as our ransom. Christ is bound for His Passion, from which it is henceforth impossible for Him to step back without taking from God what He has given to God, and thus violating that principle of justice according to which every one is bound to render unto God the things that are God's."

sense of the word, not internally only, but outwardly, not by a mere purpose or promise to give, but by the actual giving and delivering up of the gift, not in mere figure, but most really and formally,[9] the Victim that was henceforth sacred to God, and as such due to its ultimate fate. I consider then that Christ offered as High Priest according to the order and likeness of Melchisedech, and yet in that very same capacity offered nothing but the sacrifice of redemption, the sacrifice of His passion and death: but He offered it in the Eucharist of the Supper night. I do not therefore admit that there were two distinct and complete sacrifices offered by Christ: one in the Cenacle, the other on Calvary. There was a sacrifice at the Last Supper, but it was the sacrifice of redemption; and there was a sacrifice on the Cross, but it was the self-same sacrifice, continued and completed. The Supper and the Cross made up one complete sacrifice, properly so called, not invisible but visible, not metaphorical like the death of martyrs either under the Old or New Covenant, but in the strictest sense of the word, even as the sacrifices of the Law, which it came to abolish. We have then first a Priest and His sacerdotal action, a liturgy, a sacred rite; we have at the same time a Victim, offered by the Priest in that liturgical rite which He performs; and next we have the slaying of the Victim, the true and real immolation, which is the work not of the Priest, but of the executioners: although it is freely accepted and gone through by that Victim, who happens to be the Priest, never ceasing for a moment to ratify and carry out in a visible and tangible

[9] I find that certain people, if they hear anybody say that there is no real immolation in the Mass, or that there was none in the Supper, take it to mean that there is in both cases a lack of real oblation: as if a merely symbolic immolation could not be a real oblation! The *oblation* of a victim either to be immolated for good, or as already immolated beforehand, however real it may be *as an oblation,* need not be a real immolation, nor even an immolation at all. The oblation is the handing over to God, the essential act of the priest, both in sacrifices that imply an immolation and in those that do not. But even in the first case there is no reason why it should necessarily consist in an immolation whether real or mystical. In fact, in most of the bloody sacrifices of the Hebrews or other Semites the oblation used to follow upon the immolation once performed, while it assumed the shape of a pouring of the blood on the altar. Christ chose to perform His offering in the shape of a mystic immolation. He might have done otherwise, if He wished. But one thing is certain, that He could not do it in the shape of a real immolation. It did not behove Christ to victimize or slay with His own hands (nor to reduce to a worse state even than death) the Lamb that taketh away the sins of the world. That was work for deicides. How the rite chosen by Christ embodied also a pouring of the blood on the altar, will be subsequently explained.

manner the obligation which He has incurred by His solemn oblation, thus subscribing to that sacramental donation of His own self and of His own life by every drop of His own blood unto death. After which God takes unto Himself the gift, removing it from its former earthly sphere to the realm of heavenly light and bliss, of that glory which transfers it into the proper condition and state of a thing divine, of a thing assumed by God, owned by Him and resting in His hand as the first fruits of creation, and in His bosom as a Lamb, dear for His own sake and endeared by His cruel passion. For our Melchisedech has entered the heavens with His first fruits changed into the flesh and blood of the Lamb, but of the Lamb glorified, of the Lamb that was slain and liveth, of the Lamb once dedicated to God and accepted by God for ever, and for ever more remaining what His sacrifice has made Him, the *Lamb of God*. Thus were the mysteries of the unleavened bread, of the paschal lamb, and of the sheaf of first fruits to be brought before Jehovah "the next day after the sabbath" (Lev. 23:11), blended into one in that one sacrifice of the Lord, which, as we are told by the earliest Fathers, ran from the Supper night and its Eucharistic feast to the morrow that dawned on the empty sepulchre.

So much, as regards the sacrifice of our Lord. Now, to turn to the sacrifice of the Church, Holy Mass, what is to be said? We say that Christ, after He had performed His work as a Priest, said to His disciples: *Do ye this in memory of me.* What He did, we do; we do as a memorial what He did as a prefiguration of His own passion. Our sacrifice presupposes then the death of the Lord as a thing of the past. We offer the death and passion too; that is, the Victim of the passion and death, even as He did; but with a difference: He offered it to be immolated; we offer it as immolated of old. We offer the eternal Victim of the Cross, once made and for ever enduring: "Hostia illa perpetua est," as St. Thomas says (4 *Sent.* 12, in lit.). We offer it by the same rite that Christ used before us, by the rite of consecration, which in our hands as in His constitutes a mystical (=sacramental=symbolic=representative) immolation,[10] wherein lies the real and actual

[10] It is one thing to admit, as I do, a mystic immolation, and another thing to hold what often goes by the name of "the *theory* of the mystic immola-

the visible, audible, tangible oblation of what is represented, namely of the immolation of Calvary. And thus is verified the definition given by Blessed Peter Canisius in that Catechism of his which was the bulwark of the Faith in all countries that defended themselves successfully against heresy: "The sacrifice of the Mass rightly understood is both a representation, at once holy and living, and an offering, unbloody yet actual — of what? — of the passion of the Lord and of the bloodly sacrifice which was offered for us on the Cross". The Mass is a sacrifice and a true sacrifice, in so far as, by means of a symbolic immolation, it is a true and actual oblation of a true Victim, although it contains no real immolation of Christ actually performed by us, but only a symbolic one, coupled with that state of Victim, perennial and celestial, due to the one real and bloody immolation undergone by Christ in days gone by. The Mass is a sacrifice, because it is our oblation of the Victim once immolated, even as the Supper was the oblation of the Victim to be immolated.

There is then a difference in point of time, as between an anticipation and a commemoration of the death. From this first difference a few more may be seen to follow.

Above all there is this one: in the course of Christ's own sacrifice, as above described, there was to be found a real immolation; in the course of ours there is none to take place.

tion": namely a theory according to which a mystical immolation is itself and by itself sufficient to constitute a sacrifice without any real state of a victim actually inherent in Christ's humanity. That theory I reject; that absolute sufficiency of the mystic immolation I do not hold. And this must be the reason why such clear-sighted and friendly critics as Fr. D'Arcy in the *Irish Ecclesiastical Record*, or Fr. F. J. Connell in the ECCLESIASTICAL REVIEW, say, in a somewhat elliptic phrase, that I admit of neither real nor mystic immolation. They surely mean that, as I exclude the necessity or even possibility of a real immolation, so too do I exclude the absolute self-sufficiency of a mystic one, while however I retain both a true sacrificial state of the Victim, once immolated by the Jews, and our mystic immolation of the same, renewed in each Mass. On our mystic immolation see *M. F.*, 36, 39, 111, 180, 195, 237 ff., 271, 303, 457, 547, etc.

No one has briefly expressed the theory which I here advocate in a more elegant manner than my eminent colleague, Fr. Lazzarini, Prefect of Studies and Professor of Dogma in the Gregorian University, when among the theses to be defended by his own pupils at the end of the scholastic year 1921-1922 he inserted this one: "Constitutivum sacrificii Missae essentialiter in sola consecratione utriusque speciei consistit; quatenus consecratio est mystica immolatio, sacrificii crucis repraesentativa et commemorativa, per quam denuo Deo praesentatur et offertur ipsa victima in cruce cruenter immolata, perseverans ut victima acceptata in aeternum."

Wherefore our sacrifice is called unbloody. Something then of Christ's sacrifice is not renewed in ours; and something is actually renewed. As Saint Thomas remarks in his very first utterance on the matter (loc. cit), there are in the sacrifice of the Lord two things to be distinguished carefully: that which was done to Him by the Jews, and that which He did. The part of the Jews was the "slaying": which was a crime, and need not be repeated (God forbid!). His part was the "offering" or "sacrificing", which was performed in such guise that we might repeat it. And this is the sense, he concludes, in which we may be said to immolate Christ in our daily Mass.[11] Real repetition of the slaying is excluded. But apart from that, the rest remains, implying a symbolic renewal of the slaying and a real repetition of the offering (or sacrificing). Thus there is this part of the sacrifice of the Lord, which we reproduce as it was done by Him: the offering, in the shape of a mystic immolation; and that is our sacrificing: an entirely unbloody one.

Closely linked with this difference comes another. The Mass — that is, our Eucharistic consecration — is, as soon as effected, a complete sacrifice, because it has not to wait for its complement in the shape of an immolation to come. The Supper was not a sacrifice completed on the spot, because it was an offering in view of something not yet fulfilled. The fulfilment would make it complete.

Again, the oneness of the Supper with the Cross, in the nature of sacrifice, is a numerical oneness pure and simple; that is, these two did not make two sacrifices, distinct and complete, but only one. The Mass is distinct numerically from

[11] "*Et si Christus quotidie immoletur etc.* Sciendum est quod omnia illa verba quae important comparationem Judaeorum ad Christum et poenam Christi, non dicuntur quotidie fieri. Non enim dicimus quod Christus quotidie crucifigatur et occidatur; quia actus Judaeorum et poena Christi transiit. Illa autem quae important comparationem Christi ad Deum Patrem, dicuntur quotidie fieri: sicut offerre, sacrificare, et hujusmodi; eo quod hostia illa perpetua est, et hoc modo est semel oblata per Christum quod quotidie etiam per membra ipsius offerri possit" (4 *Sent.* 12, in lit.). This was written in explanation of Peter Lombard's answer to the question "si Christus quotidie immoletur, vel semel tantum immolatus sit"; which answer was: there has been only one intrinsic immolation of Christ, namely on the Cross (ibique immolatus est in semetipso); but sacramentally (in sacramento) is effected a daily memorial of that one immolation; which memorial is as such a sacramental immolation of daily recurrence. An answer which St. Thomas again fully endorsed in his last pronouncement on the subject (3 S. 83, 1).

Christ's own sacrifice, in a way; not indeed on the part of the thing offered, which is the same, not only materially but even formally, that is not only the same Christ or the same body, but in the same state of a Victim, of a perfected Victim, into which His own sacrifice has brought His humanity as the gift passed into God's hands. Nor again is the Mass numerically distinct on the part of the High Priest, who now offers through us what He offered then once for all in His own person. But it is distinct numerically on the part of the officiating priest, who on behalf of the Church is actually offering here, whereas neither himself nor the Church had any share in the active offering of the Supper. In other words, on the part of the passive[12] sacrifice, there is absolute unity between the Mass and the Cross; on the part of the active sacrifice, there is the subordination of a participated ministry to the original, principal and sovereign ministration of the High Priest, ever operative through ours.

A last remark, before we meet our critics. Any one who holds that the Mass is an offering of the Passion, is bound logically to hold the same of the Supper: because the Mass is our doing of what Christ did. If we offer His Passion, He must have done the same (allowances being made as above for the difference between past and future). Again, and for the same reason, any one holding that the Supper was an offering of the Passion, must hold the same of the Mass. And thus it comes that all testimonies bearing directly on the Supper also bear indirectly on the Mass; and, vice versa, all testimonies emphasizing in the Mass an offering of the Passion enlighten us as to the Supper. So that if St. Thomas, for instance, teaches us that the Mass is an oblation of Christ bruised in His Passion, he must also be taken to imply that the Supper was an oblation of Christ to be bruised in His Passion.

[12] It is a pity that this distinction between active and passive sacrifice, which was always present to the mind of our forefathers, has been somewhat neglected in our days. Were it more familiar to modern students, it would save many misrepresentations of either ancient or contemporary thought. The *Salmanticenses* very wisely prefaced with that distinction the whole of their discussion of the essence of the Mass.

I.

Now let us turn our attention to Fr. McNabb. His disproof consists of six arguments, which will be examined here in the order in which they are given in his paper. They all concentrate on one point: namely, in *Mysterium Fidei* (pp. 101-102, coll. p. 30-31) the Last Supper and the Passion are described as the component parts of one sacrifice: the Supper, as a symbolic immolation, showing forth especially the liturgical essence of an oblation ("in symbolica immolatione coenae elucet potissimum oblationis liturgicae proprietas"), the Passion providing the real immolation ("reperitur immolationis realitas in passione mortis"); and both elements combining together after the manner of a form and a matter ("quarum [partium] una, oblatio scilicet se habet per modum formae determinantis; altera autem, scilicet immolatio, per modum materiae se habet, portans atque subjectans rationem formalem"). "Even as in the sacrament of the Eucharist the permanent species of bread and wine are determined to their sacramental essence of a sign and token of the presence of Christ by the transient form of consecration, and having therefrom received the formal *ratio,* are found to be what is called the *sacramentum tantum*: so too in the sacrifice of Christ the whole passion unto death is determined to its sacrificial essence by the Eucharistic oblation of Christ, wherefrom having received its formal *ratio* it is said to be and is in truth the sacrifice of redemption, going on uninterruptedly, till, death intervening, it is all completed." Those are the statements selected by Fr. McNabb as the point of his attack on "this new theory of the Eucharistic sacrifice" (*B.* 1086 and 1098).

The first argument is this: "Any statements which implicitly deny that the Last Supper is one and the same Sacrifice with the Sacrifice of Calvary are false. But Père de la Taille's statements implicitly deny that the Last Supper is one and the same Sacrifice with the Sacrifice of Calvary. Therefore Père de la Taille's statements are false" (*B.* 1093). This seems rather unexpected. If anything had attracted the notice of readers so far, it was the emphatic unity of these two elements, the Last Supper and the Passion, implied in the incriminated statements: the Last Supper being not a different sacrifice from

the Passion, but one and the same with it; and the Passion again being not a different sacrifice from the Last Supper, but one and the same with it.[13] Now here comes Fr. McNabb, who says: By no means is that necessary unity preserved in the "new theory"; it cannot be preserved unless you hold with me that Christ personally offered two sacrifices: a bloody one and an unbloody one; each one "a complete Sacrifice" (*B.* 1093); each one "a true and complete Sacrifice" (*B.* 1096); each one "a true, proper and complete Sacrifice" (*B.* 1099); so that of itself and by itself "the Last Supper was . . . . a perfect Sacrifice with all that was necessary to a Sacrifice" (*B.* 1092). Thus, and thus only can you maintain that the Last Supper is the same sacrifice with the Passion. Such is the objection of Fr. McNabb. Many a man on reading it must have rubbed his eyes; yet there it is; and there perhaps we may leave it, without fear of *making void the Cross of Christ,* as Fr. McNabb in the conclusion of his argument assures us that we do. "Nothing short," he says, "of an *evacuatio crucis*". How he proves his point may be seen below in a footnote.[14]

[13] Leaving out even the above mentioned notice in this REVIEW, from the pen of Bishop MacDonald, where it was said: "He correlates the Last Supper and Calvary, showing them to be numerically one and the same sacrifice", I may perhaps be permitted to quote from the *American Catholic Quarterly* (April, 1922, p. 261) the following sentence: The book "proves to us beyond the shadow of a doubt that the Last Supper and Calvary are one and the same sacrifice". Long before, such an eminent scholar as Fr. Lebreton, the author of *Les Origines du Dogme de la Trinité,* had remarked (*Etudes,* 20 Oct. 1921, p. 188): "Cette unité du sacrifice rédempteur, offert à la cène, consommé sur la croix, est la clef de voûte de tout l'édifice dont nous retraçons ici le plan."

[14] "If X—— and Y—— are related to each other as matter and form to constitute XY, then certain things must be said which seem fatal to Père de la Taille's statements. We can assuredly say 'X—— and Y—— constitute one and the same' (XY). And if we understand that we were speaking of X—Y we might say 'X *and* (meaning plus) Y are one and the same' (meaning XY).

"But we cannot say:

X— is one and the same as Y—
Y— is one and the same as X—
X— is one and the same as XY
Y— is one and the same as XY.

"For example, as the *body* and *soul* constitute the man and are essential parts of the man, we can say 'Body and soul constitute the man'. Or, if understood with the forementioned conditions, 'Body and soul are one and the same' (man).

"But we cannot say:

The Body is the Soul
The Soul is the Body
The Body is the Man
The Soul is the man. (Cf. *Summa,* 1a, Qu. 75, Art. 4.)

The next argument rests on a comparison with the Mass. If the oneness of the Last Supper and the Cross is that of matter and form, how will the sacrifice of the Mass be one

"If, therefore, the Last Supper is the essential formal part, and the Passion and Death are the essential material part of the Sacrifice, then we cannot say:

"'The Last Supper is one and the same Sacrifice as the Sacrifice of Calvary'; nor 'The Passion and Death are one and the same Sacrifice as the Sacrifice of Calvary' (because the Passion and Death are not the whole but merely the material part).

"These conclusions, which follow necessarily from the statements of Père de la Taille, are nothing short of an *evacuatio crucis.* They are a denial of the mind of the Church on the redemptive Sacrifice of Calvary". (*B.* 1094-1095.)

The *evacuatio crucis* is apparently an allusion to 1 Cor. 1:17, *ut non evacuetur crux Christi.*—Has it never occurred to Fr. McNabb that the transference of the notions of matter and form from physical substances (say body and soul) to things so widely divergent from them as are sacraments or sacrifices, means a mere comparison which need not be carried to the point of absolute identity? Thus, for instance, in physical substances it would be mere nonsense to speak of a permanent matter with a transient form. It takes neither X nor Y to understand that a natural compound of substantial elements is not permanent as such, unless both terms are permanent; and yet St. Thomas, and likewise the *Catechism of the Council of Trent,* speak of the words of consecration and the species as being the intrinsically constituent elements, form and matter, of the outward sign, the sacrament of the Eucharist (*M. P.* 504). Again, as Fr. McNabb has perceived, it would never do, in a composite substance of the physical order, to say that one element is the whole, for instance that the body is the man; but in accidental compounds, even of the natural order, that is quite permissible, as St. Thomas (*Quodlib.* 2, art. 3, ad 1m) observes of *Petrus albus,* who is made up of *Petrus* (as a matter) and *albedo* (as a form), and yet *Petrus* is *Petrus albus.* It is, moreover, permissible and necessary in composite substances of the metaphysical order, say *animal rationale:* which is made up of *animal* (= *matter*) and *rationale* (= form), and yet it is quite true to say that this *animal* is a *reasonable animal;* and even, that this *reasonable* being is this *animal* being, and that the one is the same *reasonable animal* as the other. Likewise do we say that the *sacramental species* are the (outward) *sacrament,* although the (outward) *sacrament* is made up of *sacramental* species, as matter, and of words, as form; and the same matrimonial contract is by identity form and matter, so that the form is there identical with the matter, and surely one sacrament with it. So, too, we may safely say, if we like, that the Eucharistic Supper was after the manner of a form, and the Passion was after the manner of a matter; and that the one was the same sacrifice with the other; and the world will not collapse, nor the Cross be made void.

May I suggest, in fine, that certain methods of reasoning had better be left to those dark ages of a decadent Scholasticism, when a Nicolaus de Ultricuria could spend his time, and other people's time as well, in showing them that God and His creature were nothing; because they are not one, and being not one they are not something: since one and something are convertible; and being not something, they are nothing. Q. E. D. Wherefore he was sentenced by the Papal Curia of Avignon to make a public recantation; which he did on 25 November, 1347, a victim (we are told) to the allurement of "anglicanarum subtilitatum" (see Denifle, O.P., *Cartularium Universitatis Parisiensis,* tom. 1, pp. 505 ff. and 576-590). There was a good deal of wisdom in the warning addressed to him by the University of Paris seven years sooner: "Disputationes dialecticae et doctrinales quae ad inquisitionem veritatis intendunt, modicam habent de nominibus sollicitudinem" (op. cit., p. 506).

sacrifice with the sacrifice of Calvary, as it certainly must be? Perhaps as a formal part of it? But that is impossible: one matter cannot have two forms. Therefore, otherwise? But then why is not the Supper too one with the Cross, otherwise?[15] —I suppose the answer will appear clear enough to those who have read the introductory note to this paper. The oneness of the Supper with the Cross is a numerical one. Not so the oneness of the sacrifice of the Mass with the sacrifice of the Cross, speaking of course of the *active*[16] sacrifice. On the part of the sacrificial action, there is only between Holy Mass and the sacrifice of redemption a unity of subordination, as between a ministerial exercise and the full activity and efficacy of the one and eternal priesthood. Failing numerical unity, there is assuredly no room for a combination of matter and form, such as may fittingly be noted in Christ's own sacrifice.

Another simile from the Mass gives rise to the third argument. The sacrifice of the Mass is perfected by consecration alone. Therefore too in the Last Supper the same must have held good.[17] Again I think the answer must be clear from what has gone before. The double consecration would have been in the Last Supper, as it is in the Mass, a complete sacrifice in itself, if, before the slaying, it could have been taken

[15] "From the words of the Catechism of the Council of Trent it is clear that Holy Mass is a Sacrifice, and one and the same Sacrifice with the Sacrifice of Calvary.

"But if the Last Supper is *one* Sacrifice with Calvary merely because it is the *formal* part, then on what grounds must we say that Holy Mass is one and the same Sacrifice with Calvary? If we say, because it is a formal part of Calvary, then an essential unity can have two substantial forms. Moreover, if the formal and ritual *oblation* of the Sacrifice is necessary for the Sacrifice, then this oblation need not precede but can follow the Immolation.

"If, however, the Mass is one and the same Sacrifice, not because it is the formal essential part—then why must the Last Supper be *one* only because it is the formal part?" (*B.* 1095).

[16] As to the *passive* Sacrifice, there is (as explained above) absolute numerical identity between the Cross and the Mass, as also between the Supper and the Cross. In this respect, there is no room in either case for a combination of matter and form. Matter and form were, in the case of Christ's personal sacrifice, introduced only as component parts of the active element.

[17] "If according to Père de la Taille (and St. Thomas) the Sacrifice is perfected [in Holy Mass] by the Consecration alone, the Last Supper is a true and perfect Sacrifice. Everything necessary for the Sacrifice is present—Oblation, and the separate Consecrations of the real Body and Blood of Jesus Christ. It is quite evident that the Last Supper was a Sacrifice, no more and no less than Holy Mass. Therefore unless we are to say that Holy Mass is only an essential part of a Sacrifice, we must also say that the Last Supper was a true and complete Sacrifice" (*B.* 1096).

to be the oblation of a victim already slain: which is impossible. Therefore it was only an oblation of the Victim to be slain. Pending the slaying, the Victim was not yet in the full state and condition of a victim. Consequently the sacrifice was not fulfilled, was not completed, till something more had happened, through which the Lamb was made an actual Lamb of sacrifice, a truly immolated Victim; not only such by name or in outward appearance merely, but by deed and in reality; one not only placed before the Lord as awaiting death, but tasting death to redeem His pledge; one not only due to the Cross, but lying on it. Then the sacrifice was completed, because then the sacred humanity of Christ was made into what the sacramental rite in the Supper had prefigured, and what the prefiguration had tendered unto God for His acceptance: the price of redemption and the ransom of the world. Now in the Mass the situation is altogether different, from the mere fact that the order of succession between the Passion and the Eucharist has been inverted, and what was then a prefiguration is now a commemoration. Christ has not to be turned into a Victim any more. He is that, in Himself, for ever, from the day that God's sanction fell upon His offering, and the heavenly fire consumed the Victim, absorbing all its mortality, passibility and corruptibility, and the Power from on high seized and appropriated to God what had been tendered to God, sealing it, as it were, with the seal of divine glory, as God's own acquisition, *hostiam adscriptam, ratam, rationabilem, acceptabilem,* in the sight of heaven and earth. Being what He is,[18] Christ need but be offered by us, as He was by Himself: and at once our sacrifice is complete, because it is then the sacrificial oblation of a Victim once victimized and thenceforth hallowed in God's own sanctuary, of a Victim truly such, ready made for us: "oblatio occisi" (to use Albert the Great's phrase, *M. F.* 247); an oblation enshrined, even as was His own, in the sacramental immolation, in the mystic rite of the twofold consecration.

If Fr. McNabb is not satisfied, if he wants to abolish the difference in point of time between the Supper and the Mass, in their regard to the Cross, I cannot follow him. *Before* and

[18] "Hostia illa perpetua est", St. Thom., 4 *Sent.* 12; "Hostia ejus . . . durat in aeternum", St. Thom., in *Hebr.* lect. 1; cf. *M. F.* 46, 74, 267.

after make an enormous difference in the Victim of the Cross; a difference which is bound to react on the prospective and the retrospective offering: both of which must necessarily differ, as differs the fact of having been killed from the condition of one who has still to be killed.

Nor is the Mass therefore more perfect than the Supper. What the Supper still lacked, the Mass presupposes. The work of the Cross completes both sacrifices. The Mass would not be at once a complete sacrifice, if the Cross had not gone before; no more than the Supper could attain its sacrificial fulfilment without the Cross intervening. The Cross is the centre. Set up on the ridge of the sacred Mount, it divides from one another the two sides of the Eucharistic horizon: the side of Christ, looking forward to it, and the side of the Church, looking back upon it; and there it reunites in a marvelous unity the gifts of our subordinate ministry with the one offering of our one High Priest according to the order of Melchisedech. If there is but one bread and one chalice, the reason is because there is one flesh that was torn, and one blood of the covenant that cleansed the earth from its iniquities. A prerequisite, or a sequel, in either way the Cross is a complement to both Mass and Supper. No superiority then, in this regard, of the Mass over the Supper. But from another point of view, the superiority is infinite of the Supper over the Mass, as of the main force over the particular agencies, and of the fount over the rivulets. If Christ offered Himself to be immolated, which He alone could do, He is responsible for all the excellence that there may be in our offering Him as immolated: which is only an accession to what He did, and a sharing in the giving of what He gave. To conclude, there is nothing derogatory to the Last Supper in the fact that it was not in itself alone a complete sacrifice, no more than it is derogatory to the Mass that it should be called a complete sacrifice only owing to the Cross—and the Supper.

Now let us turn to the fourth objection. If the ritual oblation in the Supper was an unbloody immolation, why was not the bloody immolation of Calvary, of itself and by itself, a ritual oblation? Such is Fr. McNabb's query.[19] The answer

[19] "To any one who reads the accounts of the Last Supper . . . it will be evident that the only external oblation are the words of Consecration. But

is plain. In the first place, the oblation in the Supper was not a *real* immolation, but a merely representative one. If it had been a real immolation, then perhaps the conclusion might be urged against us, *ad hominem,* that the real immolation on the Cross was no less fit to afford of itself and by itself a ritual oblation. But the supposition being set aside, the conclusion must be also rejected. Nay more, it is not only unproven, but it is also untenable. The immolation of Calvary could not in any case suffice for a ritual oblation, precisely because it was the *real* immolation of one who could not be immolated *really* but by deicides. Therefore it could not be, what the oblation has to be, the work of the Priest. That was felt by theologians long ago, indeed from the very earliest centuries; and theologians of modern times have labored the point to a degree, making it perfectly clear that we cannot look up to the slaying alone for the oblation of our High Priest. St. Thomas is in this respect, as in so many others, a link between antiquity and later generations. In his words, already quoted, what Christ did in the way of actual oblation, we do; what others did to Him, we do not. They immolated Him; therefore that bloody immolation of theirs was not Christ's active oblation: since we do not renew it, and yet we do what He did as an offerer. It is true that a real immolation may at times be an oblation: but only on certain conditions, one of which is that it should be performed by the Priest, by the Sacrificer. by the Offerer. Nor is such a case a more normal or more

these Consecration words whereby the bread and wine are changed into the Body and Blood of Jesus Christ are the immolation! From this most certain fact flow certain conclusions fatal to Père de la Taille's thesis. If it is accepted that this Consecration, or unbloody Immolation, is the ritual Offering (Oblatio), then *à* [sic] *fortiori* the bloody Immolation of Calvary is the ritual Offering or Oblation. But Père de la Taille denies that the Immolation of Calvary is the Oblation." (*B.* 1096-1097.) I do not wish to raise unnecessary difficulties; only for the sake of clarity do I make here the following remark, on which the solution of the above difficulty does in no way depend. It is not perfectly correct to say that "the only external Oblation are the words of Consecration". The external oblation was the *rite* of consecration; which is made up of words and appearances. The oblation was a pragmatic one: an enacted donation, not a merely spoken one (*M. F.*, 7, 11, 31, 36, 39, 109, 155, 210, etc.).

This fourth argument recurs again later as the concluding sentence of the article: "The double Consecration is an unbloody representation of the bloody Immolation, and is the essential Immolation of the Sacrifice of the Mass. If, then, the representative Sacrifice has identity of Oblation and Immolation, why must the real, actual and bloody Sacrifice demand a separate Oblation, which makes both the Last Supper and the Passion and death of our Lord essentially incomplete as a Sacrifice (*in genere sacrificii*)?" (*B.* 1100.)

ordinary one: we see just the opposite in the sacrifices of the Law, where the Levites, who were no priests, were empowered to do the slaying, while to the priests alone fell the offering, in the shape of a pouring of blood on the altar, as seat of the Godhead. And thus did Christ, in the sacred banquet, while shedding His blood sacramentally, also sacramentally bathe in blood His body, the seat of the Divinity, the one true altar of the one sacrifice. "His spiritual [=sacramental] blood Christ [in the Supper room] poured on the Altar, that is on His body", and thus "Christ Himself [in the Supper room], for our own sanctification, did by the sprinkling of His own blood offer His Passion for us".[20] Yes, the sacramental immolation might be an oblation; the bloody immolation, being the work not of Christ, but of His enemies, could not.

But then, Fr. McNabb goes on to say, if the oblation in the Supper is an immolation, and the immolation on Calvary is no oblation, then the sacrifice of the Supper is more perfect than the sacrifice of the Cross. "If, however, it is said that there is a real ritual Oblation (wherever it is) and Consecration or Immolation in the Last Supper, but that there is no real ritual Oblation on the Cross, then the Sacrifice of the Last Supper is more perfect than the Sacrifice of the Cross" (*B.* 1097).[21] Of course, a ready answer is: How could one sacrifice be more perfect than the other, if there are not two sacrifices but only one? But, secondly, it should be noted that Fr. McNabb, to lend color to the objection, credits the Supper with "a real immolation", whereas I, with St. Thomas, hold that there was just "a representative image" of an immolation, a likeness called by the name of its pattern ("Celebratio autem hujus sacramenti, sicut supra dictum est, *imago* quaedam est repraesentativa passionis Christi, quae est *vera* ejus immolatio; et *ideo* celebratio hujus sacramenti *dicitur* Christi immolatio". 3 S. 83, 1): a doctrine which had been before St. Thomas that of all medieval writers. Now with that little artifice of his, Fr. McNabb manages to make me set up against the Cross, reduced to the sole element of immolation, the Supper combining two elements, real oblation and real immolation: the result being that the Supper appears bigger than the Cross. For-

[20] Hesychius, quoted in *M. F.* 155; cf. 46.

[21] These words follow immediately on those quoted just above.

tunately there is nothing of the kind: it is just the reverse, for many reasons (M. F. 104 ff.), one of which is that not only does the real immolation belong to the Passion exclusively, but that the real oblation does from the Supper extend to the whole of the Passion, as will be seen hereafter: so that the balance of the account, if I may say so, is reversed, and the Cross carries with it the greater weight. No, "the Sacrifice of the Last Supper is" *not* "more perfect than the Sacrifice of the Cross".

Having thus caught the "New Theory" on the horns of his dilemma, Fr. McNabb ends the discussion with the following remark: "These two[22] conclusions are so evidently false that we must affix the note of false to their premises" (*B.* 1097)[23] The *evacuatio crucis* was strong enough. The "note of false" sounds like a direct censure. Of this more anon.

The fifth argument runs as follows. The Last Supper and the Mass are the same thing in substance. If then the Last Supper lacks unity of sacrifice with the Cross, so will the Mass lack it too. But it has been proved that the Last Supper in the "New Theory" does suffer from that baneful deficiency. So then the same should be said of the Mass itself.[24] I think that, after what has gone before, this argument may be dismissed.

More interesting is the appendix to it, concerning my enunciation of St. Paschasius's doctrine in the following words: "Immolatio igitur semel acta realiter in passione, quotidie peragitur figuraliter in sacramento" (*M. F.* 309). "This," Fr. McNabb observes, "seems to deny that in Holy Mass there is a real, as distinct from a figurative, immolation." In fact, it not only seems to deny, but verily does deny that there is any real immolation in the Mass, as distinct from a figurative,[25]

[22] Which are the *two* conclusions here alleged to be false? I am not quite clear on the point; but I suppose it is immaterial.

[23] These words follow immediately on those last quoted.

[24] "Whatever the Last Supper is, the Holy Mass is; because these two differ not substantially but modally. Now if the Last Supper is but an essential constituent of the Calvary Sacrifice, and not one and the same Sacrifice with the Calvary Sacrifice, the Holy Mass is not one and the same Sacrifice with the Calvary Sacrifice. This may account for Père de la Taille's words in speaking of the opinion of Paschasius Radbertus: 'Immolatio igitur', etc." (*B.* 1097).

[25] There is only this difference between St. Paschasius Radbertus and myself: namely that he is fond of the word *figura*, in dealing with the symbolic element of the Mass; and therefore in summing up his view I chose purposely

or representative, or symbolic immolation. Thereupon Fr. McNabb continues: "This would be to deny that the Holy Mass was *both a commemoratio* of the Sacrifice of Calvary and also one and the same Sacrifice. If there is only a figurative and not also a real immolation, the Mass is not the real Sacrifice of Calvary, but the *nuda commemoratio* condemned by the Council of Trent". (*B.* 1097-1098).—Here we are, at last! condemned by the Council of Trent: nothing less. Directly and immediately condemned, without even the space of a syllogism between the Tridentine anathema and my own position. Which, saving the word, is a charge of heresy. This, I must confess, has been my greatest surprise in Fr. McNabb's paper. Is he not aware that the denial of a "real, as distinct from figurative, immolation" is rampant in the schools. Has he not heard of Vasquez, not even of Billot, to name only two princes of the first rank in the realm of theology? Must he be told that the theory of a real (as distinct from a figurative) immolation to be performed in the Mass by the priest, is of recent introduction in the theological field? that even now countless theologians keep aloof from it, not only followers of either Vasquez or Billot, but also quite a number of others, who hold with Lessius that a real immolation would be entailed by the symbolic immolation, if there was nothing to prevent it; which being not the case, it does not follow, and therefore is not real? If I am "condemned by the Council of

the word *figuraliter* (while explaining its meaning); whereas I for my own sake prefer as a rule other words like *representative, symbolice, sacramentaliter, mystice,* the reason being this: *figura* is now mostly used of such signs as preceded the reality by many centuries (Old Testament signs in reference to New Testament realities); and consequently of signs empty of what they signified. Which two connotations however are not necessary at all; and therefore *figura,* although it may happen, if not explained by its context, to mislead an inattentive reader, yet in itself is correct enough in so far as it means a sign, and not necessarily an empty sign. In fact, in the Eucharistic celebration, although the sign, or "representative image of that passion which was Christ's true immolation" (St. Thomas), does not contain a real repetition of that true immolation of the Passion, yet it does (as I maintain) contain the true, permanent and eternal effect of that immolation, namely Christ's sacrificial state enduring forever. And therefore, on the whole, the other words (less associated with Old Testament figures) are better than *figura.* On the use of *figura* for sacrament by Tertullian, see *M. F.* 59. After Paschasius, for a similar use of the word *figura,* see Algerus (*M. F.* 310) and many others. As to the corresponding Greek word ἀντίτυπα. see *M. F.* 445. This said, I acknowledge that Fr. McNabb is not here (as far as I am aware) raising a question of words about *figuraliter,* but a question of doctrine about the exclusion of a real immolation, as opposed to a merely symbolic one.

Trent", what then of all these others? A curious thing is that over and above what they admit, in common with me, to be effected by the priest in the Mass, I besides lay stress on what they either exclude or leave out of sight: the reality of the eternal state of a Victim, inherent in Christ's sacred humanity by virtue of His own self-offering consummated on the Cross and of God's correlative acceptance manifested and carried out in the Resurrection and Ascension. I am more realist than they are; and yet I am singled out for special condemnation, as a bare-faced infringer of the decrees of Trent! I suggest that is a little too much; too much even of a success for Fr. McNabb, to have destroyed with one stroke, not only the insignificant object of his attack, but quite a host of modern theologians, besides the bulk, and I may say the unanimity of the pre-Tridentine Schoolmen, including of course St. Thomas, who speaks as the reader knows of our "representative image" of that "true immolation" of Christ, which was His Passion: words which are a cross to certain commentators of the present time, but which only echoed the language of Peter Lombard and other Sententiaries, into which had been cast and moulded the teaching of early medieval theology and patristic tradition; words again which as late as the first half of the sixteenth century raised so little difficulty that Cajetan did not even think fit to write a single line of comment on them: as if they merely stated a doctrine familiar to all, indisputable and undisputed. Would that it was undisputed also to-day; but at least let it be respected.

The sixth and last argument is in the author's own words the strongest. "Our last disproof of Père de la Taille's thesis we look upon as the strongest" (*B.* 1098). It is this. St. John, of all Evangelists the most deeply concerned with the sacrificial character of Redemption, does not mention the Last Supper. It is therefore highly improbable that the sacrifice of redemption derived any formal element from the Last Supper.[26] This objection is akin to the remark of Loisy, that the

[26] "If there is one Evangelist who seems concerned to bring out the fact that Jesus was a priest and that His death was the act of sacrificial redemption, it is St. John." [See John 1:29; 11:50; 18:4; 19:34.] "All those texts present us with an Evangelist who is deeply concerned to show that the Passion and Death of Jesus was *the* redemptive [sacrifice]. *Yet St. John does not mention the Last Supper!* If this last is the formal essential part of the sacrifice, then St. John, who is deeply concerned with the sacrifice, has deliberately left out its formal essential part." (*B.* 1098.)

fourth Gospel knows nothing of the institution of the Eucharist. A circumstance, which, if proved, would certainly be strange on the part of the disciple who reclined in the bosom of the Lord at the Supper of the Lord. The statement was recanted by Loisy himself, who in a later book wrote, not only of Mark and Matthew, but also of John: "There is in the Gospels an equivalent of the formal precept [of celebrating the Eucharist] that we find in Paul" (*M. F.* 193). And yet surely that precept was uttered only in the Eucharistic Supper. So that even an infidel may detect traces of Christ's Eucharistic feast where a lynx-eyed Catholic critic sees none. Indeed the fact is that there is in St. John a sixth chapter, where among other mysterious sayings of the Lord there is this one, in which the rest find their climax: *And the bread that I will give is My flesh for the life of the world.*[27] To this verse is devoted in my book a special dissertation (Elucidatio VI), with precisely this object in view, to show that here St. John did implicitly connect the celebration of the Supper with the Passion of the Lord, and vice versa. What a humiliation to my naïve *amour propre d'auteur,* when I see that Fr. McNabb does not even deign to make the slightest allusion to my view, let alone discuss it, before coming forward with his own sweeping pronouncement, that St. John "has deliberately left out" the Last Supper. Again I feel shy in quoting Loisy to Fr. McNabb, but as the children of darkness are apt to be wiser at times in their methods than the children of light, here is the testimony of one who cannot be suspected of having been prompted by any desire of harmonizing Scriptural evidence with the tenets of Christian dogma: "L'idée de la passion et celle de l'Eucharistie sont aussi étroitement associées dans le quatrième Evangile que dans Saint Paul et dans les relations synoptiques de la dernière Cène . . . et l'idée du Christ agneau de Dieu, vraie

[27] According to the usual reading. The other reading, equally probable, is: The bread that I will give for the life of the world is My flesh. The meaning is practically the same, as was noted in the sixteenth century by that scholarly exegete and apologist, Titelmannus, in his *Elucidatio Paraphrastica in Joannem* (Parisiis, 1545, fol. 27 b). Catholic exegetes (and others as well) are generally agreed that the *flesh* is, in either reading, understood to be given, and given in sacrifice unto God for the life of the world. As, however, in either reading, the word *give* is expressed only once, it follows that its meaning should be the same in regard to the bread and in regard to the flesh. Therefore, the bread is also given in sacrifice by Christ.

victime pascale, vraie pâque du chrétien, est insinuée dans la date que l'évangéliste assigne à la multiplication des pains" (*M.F.* 79). Of course I might have quoted from St. Thomas's *Catena Aurea.* But seeing that his protection has not availed me above, I wonder whether it is any good bringing him again under the same condemnation with myself. However this is the little piece of Tradition inserted by St. Thomas in the *Catena Aurea,* on this very verse of St. John 6:52: "This bread the Lord gave when He delivered the mystery of His body and blood to His disciples, and when He offered Himself up to God the Father on the altar of the Cross" (*M. F.* 80). Apparently, in the mind of those less advanced exegetes of old, St. John had not "deliberately left out" the Last Supper, nor forgotten to connect it with the Passion.

These are the six arguments, framed as an all-sufficient disproof of the "New Theory": "The foregoing arguments seem sufficient to cast doubts upon the truth of this new theory of the Eucharistic Sacrifice" (*B.* 1098).[28]

Thereupon follows a series of six concluding remarks, of which one only constitutes some kind of a new argument: "So great are the straits into which Père de la Taille's theory has led its learned advocate, that it entangles him in what seem to be contradictions with himself. Thus he says, 'The Fathers indirectly suggest that the Sacrifice of the Passion was offered at the Last Supper, when, distinguishing the sanctification[29] (oblation) from the slaying (mactation), they attribute the latter to the deicide Jews, *but reserve the former to Christ consecrating the bread and wine at the Last Supper'* (p. 40). These words seem to contradict Père de la Taille's theory by lending support to what we have urged above, *viz.,* that the only trace of oblation in the inspired records of the Last Supper are the words of Consecration!" (*B.* 1100).—There might be a contradiction, if I had ever denied, or left it in the least fashion doubtful, that the words of consecration (coupled of course with the species, with which they form an integral sign, and implying that which is signified, the real presence

[28] These words follow immediately on those last quoted.

[29] Instead of the *sanctification* there should be here *the act of the sacrificator.* My Latin has *sacrificatione.*

of the body as delivered up for us, and of the blood as sacramentally shed for us) did in the Last Supper constitute the oblation: but where has that ever been, I will not say denied or questioned, but passed over by me? It forms the very basis of my doctrine; it is a most essential part of what I maintain. Moreover, it has not only been stated explicitly, but demonstrated of set purpose at the very outset of my treatment of the Last Supper (*M. F.* 35 ff.), recalled on every possible occasion,[30] resorted to as a disproof of all theories that would have us look for an oblation elsewhere.[31] It pervades the whole book: and I am charged with contradiction and incoherence because in that little stray sentence of mine (on the allotment of the oblation and of the immolation to various agents according to the Fathers), there is just to be found a *confirmatur* for that very view which is my own throughout. The only excuse I can imagine for such a piece of *ignoratio elenchi,* as well as for the many others that have gone before, is that my critic, owing to the pressure of work, must have failed to accord adequate perusal to the book which he was impugning.

So far for Fr. McNabb's contribution to "the important discussions of recent date on the subject of the Eucharistic Sacrifice", as Fr. Swaby is pleased to call this production (*E. R.* 460). In the next number of the REVIEW I propose to submit to critical examination Fr. Swaby's own addition to these discussions.

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Rome, Italy.

[30] *M. F.*, 101, 109, 195, 210, 229, 237, 299, 303, 335, 337, 377, 433, 437, 443, 452, 471, 472, etc.

[31] *M. F.*, 426, 439, etc.

PREACHING ON THE INDUSTRIAL PROBLEM.

You can judge fairly what the Church thinks about Labor by counting the number of sermons you hear on the subject. I think I can count on the fingers of one hand the really intelligent and forceful presentations of the purposes and ideals of organized Labor that I have heard from the pulpit.—Warren S. Stone, Grand Chief, Brotherhood of Locomotive Engineers.

I.

MY text is taken from the sixth paragraph of Mr. Stone's Address to the Seventh Annual Meeting Council of Cities of the Methodist Episcopal Church, Pittsburgh, Pa., which is published,[1] with some apparently slight omissions, in the *Homiletic Review* (May, 1924).

Mr. Stone spoke with great spirit and freedom. "You want to know," he began, "what Labor thinks of the Church. Labor does not think very much of the Church, because the Church does not think very much of Labor." This was a startling prelude to an accusatory speech which an editorial[2] in the same number of the magazine considers very frank but "without real bitterness" and "all to the good" in respect both to speaker and to auditory.

We cannot fail to be interested in the contrast which Mr. Stone forthwith began to draw between the attitudes toward Labor assumed respectively by the Protestant denominations and the Catholic Church: "In any trouble between Labor and Capital," he said, "the influence of the Church has largely been on the side of Capital, and this is easily explained when you realize that the churches depend upon Capital for their support and not upon contributions from the workers." His technical religious terminology is not quite accurate here. When he speaks of the influence of "the Church", he refers exclusively to the various denominational bodies of Protestantism. For he continues:

> The Protestant Church, as such, has lost its touch with the common people. The workingman is no longer welcome in many of our Protestant churches, and the workingman clothed in rags has no place where he is welcome in any of the Protestant churches.

[1] The title given to Mr. Stone's address is: "A Challenge to the Religious Forces of America".

[2] "Again—Labor and the Church", page 369.

The reverse is true of the Catholic Church. No matter how lowly his position in the social scale, no matter how ragged he may be, the doors of the Church always stand open to him. I have known a priest to get up at 4 o'clock in the morning and walk three miles to see that one of his parishioners secured employment as a common day-laborer. I know of very few Protestant ministers who even concern themselves about whether or not the members of the Church have work. They are so busy preparing their next Sunday's sermon that they have no time for the week-day problems that confront the average worker, who makes up about nine-tenths of our population.

Further on in the same address there is another reference to the Catholic Church which is also one of contrast. Although not in a position to judge of the accuracy of some of the statements made, I give the whole paragraph here:

Labor also believes that the most sacred thing in the world is not money or machinery, but men.[3] That is simply another way of expressing the Christian doctrine, which everyone of you continually preach from your pulpits—that human personality is the chief concern of the Church and God himself. When workers struggle for better conditions of living and wages that will enable them to buy shoes and bread for their children, they are fighting to preserve human values. As yet how few ministers ever get excited over the moral issue involved when an industrial struggle is on between a mass of workers who are struggling to maintain a living wage and a small group of owners who are fighting to save their dividends. Generally the Church says it is "neutral" on such occasions, instead of coming out boldly in behalf of economic justice for the human beings involved. During the late fight on organized Labor by the Manufacturers' Association and the Chambers of Commerce for the open shop, called by some of them "the American Plan", but few of the Protestant churches said a word in behalf of Labor. What did the Catholic Church do? In every Catholic Church in the United States at the early morning mass, a short prayer was said for and in behalf of organized Labor and its success.

[3] In his pamphlet on "The Ethics of Labor", Father Cuthbert, O.S.F.C., says: "A man may receive just and generous wages and yet be a mere tool or machine in the hands of his employer; a mere *thing*, industrially considered, and not a human being with personal interests clamoring to be recognized. The motive underlying the movement of organized Labor to-day is to obtain such recognition both for the personality of the worker and for his human interests."

The editorial in the magazine makes this comment on the references to the Catholic Church which I have quoted thus far:

We may pass without extended comment, while expressing our regret, the somewhat invidious comparison of the social activities of Roman Catholics and Protestants, based on isolated cases. This ignores the active social movement in Protestant circles during the last twenty-five years. It ignores the Steel Report, the Open Shop Statement, the effective protest of the Federal Council of Churches on the twelve-hour day, and many other actions which have been costly for the agencies making them. Another fact ignored by Mr. Stone is the modernizing of the theological curriculum so that not merely by class-room exercises but by service in social centers and personal contact with living conditions candidates learn much of the problems of wages, housing, sanitation, education, and the like, This sort of instruction is almost a monopoly of Protestant seminaries.

Doubtless there are, in the words of Mr. Stone, "two sides to this question, as there are to most others". The editorial presents its *apologia* briefly and well; but Mr. Stone's general contention might find goodly illustration if leisure and space should here permit. For instance, there is the declaration of the Rev. Mr. Coffin in his volume of Yale Lectures on Preaching entitled *In a Day of Social Rebuilding* (New Haven, 1919):

Further, nine hundred and ninety-nine out of every thousand of our churches minister to constituencies drawn from a single social stratum, or from a few closely allied strata, in the community. Very rarely does a congregation include employers and workers, the older American stock and the newer. Our churches are class-bound in their outlooks and sympathies (page 19).[4]

For the Christian Church the most serious problem in connexion with this industrial chasm lies in the fact that it divides her own fellowship. In pitifully few congregations do rich and poor, employers and employees, capitalists and workers, meet together before the Lord, the Maker of them all (page 40).

And A. E. Fletcher (editor of *The Daily Chronicle,* London)

[4] Mr. Stone says that the average worker regards the Church "somewhat as a comfortable social club for merchants, bankers, Rotarians, Kiwanis, and members of the Chamber of Commerce. I appreciate that this is a biased judgment, and that the Church exists, or should exist, for all classes of people."

in his paper on "Christian Ethics" (in *Vox Clamantium*, London, 1894) refers to Archbishop Magee's view, interesting as coming from a member of the House of Lords:

> The late Archbishop Magee stated that if you attempt to govern in accordance with the principles of the Sermon on the Mount, society will tumble to pieces. I have always thought that was a remarkable statement to be made by one, who not only rose to one of the highest positions in the Church, presumably for the learning and piety with which he was able to defend those principles, but who, at the same time, was a member of the Upper House of the Legislature, and therefore helped "to shape the whisper of the throne". How could he reconcile the two positions? (page 117).

In the same volume, too, Alfred Russell Wallace discusses "Economic and Social Justice" and says:

> We look in vain among priests and bishops of the Established Church for any real comprehension of what this land question is to the poor; but we find it in the following words of a dignitary of the older Church, that good man and true follower of Christ, the late Cardinal Manning:
>
> "The land question means hunger, thirst, nakedness, notice to quit, labor spent in vain, the toil of years seized upon, the breaking up of houses; the misery, sicknesses, death of parents, children, wives; the despair and wildness which spring up in the hearts of the poor, where legal force, like a sharp harrow, goes over the most sensitive and vital rights of mankind. All this is contained in the land question." But our archbishops and bishops know nothing whatever of all this! (page 194).

II.

Now while all this is interesting to us, it has been placed here merely by way of introduction to the question of preaching on the topic of the manifold modern relationships between capital and labor. Is it desirable that these fairly tangled problems should be treated in the pulpit?

The position of the Catholic Church on the industrial problems of the day has been luminously set forth in the utterances of Leo XIII. His *Rerum novarum* (1891) alone became the parent of a vast literature on the various social questions connected with Labor. It laid down Christian principles and broad lines of action, applicable to conditions (varying greatly in different nations) wherever found. For our own

land, these principles were embodied in a concrete program entitled *The Bishops' Program of Social Reconstruction,* issued in 1919, which indicated briefly both the industrial evils of the day and the sanest methods of removing them. It is therefore a program of action.

The official statements are supplemented by accessible books and pamphlets treating more in detail the principles and the appropriate activities deriving therefrom, written from a Catholic standpoint. The Social Action Department of the N. C. W. C. has issued pamphlets that would form what its *Bulletin* (March, 1924) styles "A Half-Inch Labor Book-Shelf". Let me quote the *Bulletin* (page 24) for the sake of convenience:

> Most persons think that there is something dark, mysterious and insoluble about the labor problem. Since it has been with us as far back as the memory of the oldest of us extends, we take on a fatalistic attitude toward it and begin to look upon it as we do the weather.
>
> The Social Action Department disbelieves in this view of the labor problem so thoroughly that it has reached into its stock of pamphlets, drawn out six of them and created a Half-inch Labor Book-shelf. It believes that if a person reads this Half-inch Book-shelf carefully and intelligently, he will know the fundamentals of what the labor problem means and he will know in general what is to be done about it. . . .

Here are the titles of the six pamphlets: (1) The Bishops' Program of Social Reconstruction; (2) The Industrial Question and the Bishops' Pastoral Letter; (3) The Catechism of the Social Question; (4) Capital and Labor; (5) The Christian Doctrine of Property; (6) Pope Leo's Encyclical on the Condition of Labor.

A half-inch of pamphlet literature will not, of course, provide the reader with complete details whether of fact or of suggested concrete action: "For that, the Half-inch Book-shelf will have to stretch into feet and yards. Indeed, to read about the labor problem is only half the battle. What is to be done and how it is to be done will not be known throughout until it is done. The guiding lines of action are all that can be mapped out" within such highly restricted limits. The April issue of the *Bulletin* (page 12) adds a list of books:

For more exhaustive reading on the subject the following books and pamphlets will be found invaluable: "Summary of Social Reconstruction Program", "Bolshevism in Russia and America", "Pastoral Letter" (English or Spanish), the last letter of the American Hierarchy to the Catholics of the United States; "Program of Catholic Rural Action", "Religious Ideals in Industrial Relations", Cardinal O'Connell's Pastoral Letter; "The Church and Labor", by Rev. John A. Ryan, D.D., and Rev. Joseph Husslein, S.J.—the authoritative teachings of the Church on the Labor Problem; "The State and the Church", by Rev. John A. Ryan, D.D., and Rev. Moorhouse F. X. Miller, S.J. — an explanation of the relationships between the two and the duties of the citizen to each; "Social Mission of Charity", by Rev. Wm. J. Kerby, Ph.D. —charity in the terms of social welfare; "Social Reconstruction", by Rev. John A. Ryan, D.D.—an explanation of the Bishops' Program.

III.

The reader may wonder, at this point, whether conditions demanding such extensive reading can well be made the subject of a sermon or, indeed, of a series of sermons, and whether a good long lecture, or a series of lectures, would not be much better than a treatment which, in the case of a sermon, has to be greatly condensed because of the traditionally brief time-limits of preaching.

He may also reflect on the comforting fact that workingmen regard the Catholic Church as their naturally democratic ally, that they feel at home there even in "ragged" attire, that its profoundest sympathies have always been enlisted in their behalf, that its official voices have not merely stated the duties of workingmen but have emphasized as well their God-given rights, and that therefore a preacher really needs not to reiterate from the pulpit, whether to enlighten Labor or to win its its good opinion of the Church, the principles governing a correct solution of the problems surrounding present-day industrialism.

The Church has already done wonders for Labor, not alone by encyclicals and pastorals, by penetrating and kindly discussions to be found in the pamphlets and books written by her expert scholars, and in general by a friendly agitation of the whole intricate subject, but as well by the successful outcome of the interventions of her prelates in apparently hope-

less deadlocks between capital and labor. At the time of the great London Dock Strike, thirty-five years ago (how ancient the date seems!), Cardinal Manning mediates between employers and employed, and wins what is historically known as "the Cardinal's Peace". A few years later, Archbishop Ryan spontaneously attends a meeting of the trolley-men at the moment when terrible riots appeared imminent, and wins a similar peace by wise proposals which were accepted by both sides to the dispute. A few weeks ago, Bishop Hoban spontaneously intervenes in the same kind of a strike in Scranton, and succeeds where all other means had failed.

These Church ministries are much better and more practical, the preacher may argue, then many sermons. The problems of Labor vary from year to year, and the best means to meet them adequately is by a permanent bureau of information and suggested action such as we now possess in the Social Action Department of the National Catholic Welfare Conference. It publishes a splendid literature, stimulates interest in the subject, gives monthly digests of current happenings,[5] proposes outlines of study for Catholic Study Clubs. The outline of the Labor Problem comprises these headings: 1. Conditions in Production, 2. Conditions in Buying and Selling, 3. Conditions in Distribution, 4. Conditions of Living, 5. Labor Unions, 6. Solutions in Production, 7. Solutions in Buying and Selling, 8. Solutions in Distribution and Living Conditions. All this is excellent agitation. Then there is the Catholic Conference on Industrial Problems (Pittsburgh, 28 May, 1924), bringing together Catholics in all walks of life to discuss industrial problems. Its object is conference, not the formulation of programs or policies. Employers and workers, ecclesiastics and professional men, will meet with amicable intent to find out what is needed most in industry from the standpoint of Christian ethics. A mere glance at the topics on the *agenda* and the speakers thereon will show the practical nature of the discussion or conference. Topics: Wages in the United States, An Employer's View of the Wage Question, Industrial Problems and Law, A Symposium on the Coöpera-

[5] The Digest is both interesting and valuable for those who would keep abreast of labor news in selected and abbreviated form with appropriate comment.

tive Movement, The Coöperative Program, Collective Bargaining, Women in Industry, The Glenwood Plan in the Railroad Shops, The International Harvester Company's Plan of Industrial Representation, Industry's Manifest Duty—The Program of the American Federation of Labor. Speakers: The Rev. Drs. Kerby, O'Grady, Haas; Fathers Maguire, C. S. V. and Reiner, S. J.; Messrs. Flannery (President, The Vanadium Co., Pitsburgh), Keller (Grand Statistician, United Brotherhood of Maintenance of Way Employees and Railway Shop Laborers), Kenkel (Director, the Central Bureau of the Central Verein), Du Brul (General Manager, National Machine Tool Builders' Association), Clarke (President, American Flint Glass Workers' Union), Conlon (Vice-President, International Association of Machinists), Collins (General Organizer, American Federation of Labor); Prof. McCabe of Princetion University, Bishop Boyle.

This is even more practical work than that suggested by Mr. Stone:

> Certainly, if the minister is sincere in his desire to know working people, he will make it his business to become friendly with them—to visit their union meetings, to discuss current affairs with them, to invite some of them to his home, and see that others are on his official church board. Let me repeat: You will never know anything about Labor by reading about it; you will have to live with the workers in order to understand them. I want to say a word here about the necessity for the minister who would understand Labor to take and read a few of the best labor papers and magazines. You will get the workers' viewpoint that way in a manner that is never presented in the daily press.

The preacher may also have had his troubles with unskilful or negligent or dishonest painters, plumbers, masons, carpenters, plasterers, paperhangers and the like. He may note how the prices of everything he needs are skyrocketing, whilst his own modest salary remains unaltered and apparently unalterable. He may reflect that the story of industrial strife in our own land is filled with incidents of baffled boards of arbitration and conciliation, although these boards have been composed, apparently, of men singularly endowed with competent mental, moral, educational and practical, not to say

legal, qualifications for a correct appreciation of the issues involved in any concrete case of labor trouble—of strikes, lockouts, injunctions, boycotts, sympathetic strikes, picketing, disturbances, riots. How shall a preacher address a congregation having, as such, no similar approximately fixed plane of comprehension? How shall he form and express a judgment without the opportunities for learning and assessing the value of the essential facts and various contentions of both parties —opportunities enjoyed by officially constituted tribunals whether of arbitration or of conciliation or of legal and executive prerogative? Must he be governed in concrete instances by his own warm but unenlightened sympathies?

Mr. Stone desires sermons on "the purposes and ideals of organized Labor". Here are principles at stake. He also wonders at the small number of ministers who "ever get excited over the moral issue when an industrial struggle is on" such as that concerning the open shop—principles and practical applications being now involved. Two mighty topics, indeed! They are both of them filled with a fairly intricate interlacing of principles and facts. The preacher is confronted with the necessity of making workable adjustments of principles to everyday life, even after he shall have familiarized himself with the general principles governing the just relationships of employer and employed. And his sermon must be as persuasive as it should be enlightening.

IV.

The harassed sermonizer may, at this point, consider more carefully the test proposed by Mr. Stone for estimating the true interest of the Church in Labor and its problems. This is given in the words chosen from his Address as a sort of text for the present paper. The interest of the Church in the laboring classes is to be judged by the number of intelligent and forceful sermons delivered on the purposes and ideals of "organized" Labor.

Does Mr. Stone's own address quite measure up to the standard he proposes for the preacher? The former, pleading the views of Labor before a body of men presumably of good mentality, of education and of ethical refinement, and belonging to the class neither of employer nor of employed, had no such handicap as the preacher, who must make his plea to a

congregation comprising employer and employed, whose sympathetic alinements have long since been deeply made, and whose educational, social and mental qualifications vary in all the degrees of dulness and wit. Also, the former needed but to enlighten; the latter must, in addition, persuade.

How does the Address, despite the advantage it enjoyed in its auditory, meet the standard itself sets up?

First of all, it had to meet, like the sermon, the appropriate time-limits, about twenty minutes. Mr. Stone could not, therefore, relate in detail certain features of the sermons (countable "on the fingers of one hand") which pleased him as both intelligent and forceful discussions of the industrial problem. May not his estimate of what constitutes such sermons be a prejudiced view? Economic experts might, for all we know, pronounce them one-sided. The preachers may have been somewhat sensational in their appeal—for that is not an unheard-of thing in pulpits. Would a calmly reasoned statement of the case which should present not only the rights, but as well the duties, of the workingman, have met with equal approval? Would an argumentation that should bring into the discussion the rights of a certain third party—not Capital and Labor, but the public in general—have won a similar eulogy? Mr. Stone's time-limits hardly allowed him the leisure necessary to display even as much as some portion of the arguments or the general conclusions arrived at by the four or five sermons which he applauds as intelligent and forceful.

When he comes to his own argumentation, however, do we find great enlightenment? Do we not meet some, at least, of that sentimentality which is the bane of clear discussion? For instance, there is the present question of the present purposes and ideals of Labor. A preacher may think that the times are long since past when, in the pathetic language of Mr. Stone, "workers struggle for better conditions of living and wages that will enable them to buy shoes and bread for their children". Is it really true that workingmen do not now possess the ability to buy shoes and bread for their children, but must wait for "better conditions" in order to do this? Is it for these "better conditions" that organized Labor is now striving? Is that one of its purposes and ideals?[6] His other reference to

[6] Father Cuthbert, *op. cit.*, says: "In considering the industrial restlessness of to-day, it is well to bear in mind that the question of wages no longer constitutes the fundamental problem of the Labor aspiration."

the "ragged" workingman who is not welcomed in any Protestant church is another sentimental appeal. The just purposes of organized Labor have gone very far beyond the old struggle for what J. R. Lowell styles "raiment, food, and roof," and Mr. Stone properly describes some of the present-day aims of Labor: it believes "in the brotherhood of all men;" it "also believes that the most sacred thing in the world is not money or machinery, but men;" it "also believes that the great industries of the nation ought to be run for service instead of just for profit-making". It is a modestly stated program—not very concrete or illuminating. Is this indeed American Labor's program? And yet he had previously said: "There are two sides to this question, as there are to most others. In the first place, Labor and the Church do not understand each other; and in the second place, even if they can be brought to a common understanding, the Church must adopt a constructive social and economic program if it expects to challenge the attention and enlist the interest of organized Labor." Nowhere does he speak of the Catholic Bishops' Program of Social Reconstruction, of the Pastoral Letter of the American Hierarchy, of the Catechism of the Social Question or of Pope Leo's Encyclical on the Condition of Labor. All of these make the challenge he desiderates, and should enlist the interest of organized Labor. Doubtless they do enlist that interest; and it may be that, since he was addressing a body of Methodists and praised Catholic interest in Labor in that presence, he considered that nothing further was needed. Still, he might have offered for consideration of the ministerial body a similarly detailed program of social reconstruction which should challenge their attention and enlist their sympathy.

Now this is said without intention of adverse criticism. The intention is merely to point out that a sermonizer labors under many disadvantages. Neither he nor his critic, Mr. Stone, can say much within very great limitations of time. Neither can he say anything that will win the equal approval of employer and workingman. He can hardly hope to satisfy the devout wishes of his much-divided auditory. Yet must he enlighten and strongly endeavor to persuade, and meanwhile must avoid such party-cries as that of "the white-collared

people". When Mr. Stone says that "the average worker is convinced that the Church exists largely for "the white-collared people", we may wonder why the worker should not enjoy his pleasant freedom from such cramping neckwear without making a boast of it and a shibboleth discriminating him from others—even from such as Mr. Stone himself, whose portrait is presented in the frontispiece of the magazine with the appropriate "white-collar" encircling his neck. Really, the white-collared people, hampered by traditions and not helped by social reconstruction, ought to form a trades-union, or clerks' union, or clergyman's union. For their salaries compare but poorly, in most instances, with those of the workers.

V.

Some slight attention has been thus far paid to the difficulties in the way of a preacher on Labor. There is, nevertheless, another side to the shield. The pulpit does not exist for itself. It abrogrates its right to exist when it concerns itself with its own parlous existence. Regardless of cost to itself, it must seize its opportunities of doing good to others than the pulpiteer. This is the general, if not indeed the universal, conviction which is implied by Mr. Stone, howevermuch a preacher here and there may reckon up costs. Having read Mr. Stone's Address, I thought it worth while to look up an article I had read some years since in the *Hibbert Journal,* by F. H. Cutliffe. He presented "a layman's view" of "The Pulpit and Its Opportunities" (July, 1917). Amongst these opportunities he placed "the respective duties of capital and labor". These respective duties constitute, in his opinion, one of the great currents of human life whose force and direction the pulpit, if it would bring about a moral revival, must test and thus learn to guide into channels "where they shall purify all our individual and corporate life" (page 669).

Professor Shuttleworth, discussing[7] "The Christian Church and the Problem of Poverty", says:

> The Christian Church might do much to bring us nearer to the abolition of poverty if her preachers would speak out fearlessly upon social questions. But it must be observed that even then there are large numbers who lie outside the range of such an appeal. Preachers can only reach those who come to hear them preach.

[7] In *Vox Clamantium,* pp. 6-46. The quotations are on pages 17 and 40.

He believes in legislation strictly enforced, as also doubtless in all such agitation as our hypothetical preacher offered as a substitute for sermons; but he also seems to believe in sermons, albeit not in such as were preached largely in his day:

> If every parish clergyman were a tribune of the people, watching every sidelong attempt to rob them of their commons, to extend their hours of work, to impose harder conditions of labor, and then fearlessly exposing it in the public press, bringing it before proper authorities, regardless of personal consequences, he would do more for the cause of Christ and His Church among the working classes than all the Apologies that ever were written, and most of the sermons that ever were preached.

Tom Mann, writing[8] on "Preachers and Churches", adds his voice to the chorus:

> I know that many preachers contend that industrial and economic matters are nothing to them; theirs is a religious work, and men must be left to themselves to find out how to apply religious truths. "If they were to take sides, it would mean the break-up of the Church," and so on. To endorse a religion apart from principles that are to guide our everyday behavior, is monstrous.

These are a few illustrations of what the world expects from the pulpit. That agency of religious ethics cannot be found wanting in the industrial crisis. Toward the close of his encyclical on the Condition of Labor, Leo XIII declares that the solution of such crises depends on the restoration of Christian morals, and that therefore "Bishops and priests everywhere will preach the rules of Christian life".

Speaking as one less wise, I should suppose that an annual sermon might well be preached on the Sunday nearest Labor Day. It would deal with right Christian principles only, making no concrete applications to local conditions. It would nevertheless speak with all warmth possible of the general rights of laboring men and thus exhibit something far beyond a merely perfunctory recognition of one of the greatest questions agitating the world in our day. It would also exhibit the duties of Capital and Labor respectively, deriving authority for what it says from the *Rerum novarum*, and the Bishops'

[8] Ibid., p. 306.

Pastoral Letter of 1919, and perhaps explicitly referring to those two guiding documents.

In a time of labor disturbance in the parish, another sermon could counsel moderation, not of labor's demands, but of individual activities. It would emphasize the assertion so often made by labor's chiefs that illegal activities are tactically unwise, because public opinion is a valuable ally in all such disputes. It was an English layman, the editor of the *Daily Chronicle,* who wrote:

> How was the great lock-out won by the miners? Simply by taking the advice of Jesus Christ. The mine-owners smote them on the one cheek, by refusing them a substance wage; the miners turned to them the other also, and said, "We will take no wages at all; we will not storm your offices, or organize rebellion; we will regard every man who attempts to carry out a policy of violence as the worst enemy of our cause; we will wait patiently, trusting to public sympathy and public opinion, for our cause is just." They waited, and they won.[9]

In such local disturbances, the pulpit will content itself with an enunciation of principles of right Christian living in respect both of employers and of workers.[10] Concrete action can be taken by our leaders, as has been illustrated in the cases of Cardinal Manning, Archbishop Ryan, Bishop Hoban, after consultation with both sides in amicable fashion. Mr. Stone thinks well of this method as between the Church and Labor, and between employer and workingman:

> I have had to handle a good many wage disputes and settle hundreds if not thousands of disagreements, and I have always found

[9] Ibid., p. 119.

[10] In his recent letter to employers and Catholic workmen of his diocese, Cardinal Maurin, Archbishop of Lyons, does little more than this, stating principles but avoiding concrete solutions, e. g.: "There may be differences of opinion concerning the figure of a living wage, concerning the nature and extent of the needs of the workman. But the principle itself cannot be contested"; or again: "Raises in salary when the wage paid does not correspond to the cost of living, family bonuses, cheap housing, workmen's gardens, social insurance, etc. *should be considered*" (italics mine). He notes that even Catholic employers too often depart from the teachings of the Pope in dealing only with individual workmen, and that association is a right founded by nature and meets a need. On the other hand, he appeals to workmen, reminding them of their duties and exhorting them to develop a true professional conscience. Such general reminders could hardly be considered out of place in a sermon, if a pastoral letter finds them sufficient under the local circumstances.

that when you can get two people to know and understand each other, most of the difficulties between them can be ironed out. You never can hate a man whom you know as you can one whom you have never met.

The remote preparation for such sermons would not demand great time or exertion. The "half-inch book-shelf" already alluded to would furnish this, and if leisure permitted a deeper inquiry, the list of additional Catholic literature already given in this paper would satisfy the zealous mind. I have written throughout as "one less wise", and in the hope that priests with great practical experience might contribute their views of what is at once more expedient and more just.

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ST. PAUL'S ADDRESS TO ST. PETER, GAL. 2:11-21.

THE *Verbum Domini* for February, 1924 (pp. 48-55), gives its readers Fr. Bover's new study on St. Paul's Antiochian expostulation as summarized by the Apostle himself in his Epistle to the Galatians, 2:11-21. Commentators and theologians agree that the passage is both important and difficult; an explanatory paraphrase of Fr. Bover's solution of the main problems involved may, therefore, prove acceptable to the readers of the REVIEW.

I. OCCASION OF ST. PAUL'S ADDRESS.

The decree of the Apostolic Council of Jerusalem promulgated at Antioch by Paul, Barnabas, and the Jewish delegates Judas and Silas, put an end to the painful doubts that had risen in the nascent gentile church. "Some coming down from Judea (had) taught the brethren: that except you be circumcised after the manner of Moses, you cannot be saved" (Acts 15:1). When the Apostles were informed of this teaching, they convened in Council, and decreed: "It hath seemed good to the Holy Ghost and to us to lay no further burden upon you than these necessary things: that you abstain from things sacrificed to idols, and from blood, and from things strangled, and from fornication; from which things keeping yourselves, you shall do well. Fare you well" (Acts 15:28-

29). "Which when they (i. e., the new Christians) read, they rejoiced for the consolation" (l. c. 31). It is true that the apostolic decree could be understood in a stricter or wider sense. Were the *Jewish* converts still bound by the Mosaic law? Were the *gentile* converts bound by the Jewish observances, excepting circumcision? Judas and Silas seem to have favored the milder view: "being prophets also themselves, (they) with many words comforted the brethren and confirmed them" (l. c. 32). St. Peter, who came about this time to Antioch, agreed with the opinion of Judas and Silas: "Before that some came from James, he (Peter) did eat with the gentiles" (Gal. 2:12). But this happy condition of the Christian community did not last long: "but when they were come (from James), he (Peter) withdrew and separated himself, fearing them who were of the circumcision" (ibid.). The evil went even further: "And to his dissimulation the rest of the Jews consented, so that Barnabas also was led by him into that dissimulation" (l. c. 13).

In the light of this historical sketch we can understand Paul's difficult position: (1) Peter had learned in "an ecstasy of mind" the true doctrine as to the relation between Jewish and gentile Christians (Acts 10:9-16); he had defended this doctrine in the Council of Jerusalem (Acts 15:7-11); he had practised it after the conversion of Cornelius (Acts 10:48), and at Antioch "before that some came from James" (Gal. 2:12). (2) After the conversion of Cornelius, "when Peter was come up to Jerusalem, they that were of the circumcision contended with him, saying: why didst thou go into men uncircumcised, and didst eat with them" (Acts 11:2-3)? Hence "when they were come" from James, Peter "withdrew and separated himself" from the gentile Christians, "fearing them who were of the circumcision" (Gal. 2:12). (3) Peter's authority in the church at Antioch was simply paramount. This fact is inexplicable, unless we suppose that even at this earliest period Peter was regarded as head of the Church. According to the Book of Acts (11:19-20, 22, 25) the foundation and progress of the church at Antioch was due to them "who had been dispersed by the persecution that arose on occasion of Stephen . . . speaking the word to none, but to the Jews only", and to "men of Cyprus and Cyrene who . . .

spoke also to the Greeks, preaching the Lord Jesus", and again to Barnabas sent by "the church that was at Jerusalem," who in his turn "went to Tarsus to seek Saul, whom... he brought to Antioch". Peter was therefore a new comer at Antioch, the Apostle of the circumcision in the field of the gentile church. But in spite of this drawback, in spite of the recent promulgation of the apostolic decree of the Council of Jerusalem, Peter's mere "dissimulation" unsupported by his express teaching drew after it not merely "the rest of the Jews," but also Barnabas, the friend and patron of gentile Christianity, and threatened to "compel the (very) gentiles to live as do the Jews" (Gal. 2:13-14). (4) What was Paul to do? He could not be merely passive; the Judaizers of every Christian community would have appealed to the practices carried on at Antioch under the eyes of Peter and Paul. He could not induce the Antiochian Christians to hold out against the example of Peter; this would have lessened their respect for the head of the Church. He could not influence Peter privately to change his attitude; such a change of action on Peter's part would have left the Christians under the impression that the observance or non-observance of the Jewish rites was a matter of indifference, since they had seen him follow apparently *ad libitum* now one, now another course of action. Hence Paul had to adopt an attitude toward Peter, his friend, benefactor, and Superior, which must have proved to be one of the most painful experiences in his apostolic career, and which he describes in Gal. 2:11: "But when Cephas was come to Antioch, I withstood him to the face, because he was to be blamed;" and again: "But when I saw that they walked not uprightly unto the truth of the gospel, I said to Cephas before them all" (l. c. 14).

II. Contents of Paul's Address.

Paul advanced six different arguments against any Judaizing tendency in the Christian Church, the first three of which show that gentile Christians must not be burdened with the Jewish law; the last three prove that Jewish Christians must not return to their former ritual practices.

A. Gentile Christians should not be burdened with the Jewish law. 1. "If thou, being a Jew, livest after the manner

of the gentiles, and not as the Jews do, how dost thou compel the gentiles to live as do the Jews?" (Gal. 2:14) This *ad hominem* argument of Paul against Peter hardly needs any further explanation. It serves, at the same time, as a brief and most telling exordium of Paul's entire address.

2. Paul's second argument is given in Gal. 2:15-16. The subject of the sentence is no longer "thou" but "we", comprising either both Peter and Paul, or both Paul and all the Jewish Christians present. The obscurity of the passage is due partly to its Pauline style, partly to its common translation. For clearness' sake we shall give the first few clauses in paraphrase: We sinners knowing, native Jews though we be and not of gentile blood, "that man is not justified by the works of the law, but by the faith of Jesus Christ, we also believe in Christ Jesus, that we may be justified by the faith of Christ." Why then force the gentile sinners into a position we know to be unprofitable? And why, we may add, though Paul seems to emphasize the antithesis between the native Jews and the native gentiles, force the Jewish Christians to take up again the useless burden of the Jewish law?

3. Paul's third argument, found at the end of Gal. 2:16, is theological in its character, and reads: "Because by the works of the law no flesh shall be justified". No doubt, we have here an appeal to Ps. 142:2: "quia non justificabitur in conspectu tuo omnis vivens". The exception that the Psalmist does not mention "works of the law", may be met by the consideration that the Psalmist declares it impossible for man to be justified by his own efforts, while the Jews claimed to work out the justice of the law by their own efforts. Hence the "justice of the law" or "the works of the law" are not considered by the Psalmist as a means of justification. Speaking, therefore, to an audience consisting at least partially of Jewish Christians, the Apostle could safely substitute the specific term "works of the law" for the generic term "purely natural works". This, therefore, is the implied reasoning of Paul: According to the Psalmist no flesh can be justified by merely natural works; but the works of the law are merely natural works; therefore, no flesh can be justified by the works of the law. Why then impose the works of the law on the gentile Christians, or even on the Jewish Christians?

B. Jewish Christians should not return to the Jewish law. The three arguments considered in the preceding section were based respectively on Peter's way of gentilizing, on the conviction of the Jewish Christians and on the inspired testimony of the Psalmist that the works of the law are unprofitable for justification. In the present section, Paul's arguments are silent about the unprofitableness of the Jewish law, and deal with the Christian's relation to Christ Jesus.

1. Paul's first proof is found in Gal. 2:17-18, and is an argument *ex absurdo*. The reader will remember that a principle is absurd or impious, if by logical necessity it leads to an absurd or impious conclusion. Paul expresses the conclusion and its absurdity or impiety in the words, "Is Christ then the minister of sin? God forbid." And yet, the argument proceeds, Christ is the minister of sin, if we commit sin by abandoning the works of the law and seeking to be justified in Christ, or in the words of the Apostle, "if while we seek to be justified in Christ, we ourselves also are found sinners". The logical connexion between the protasis and the apodosis is clear, because Christ Himself teaches and commands us to seek our justification in Him. The absurdity and impiety of the apodosis "Christ is the minister of sin" show therefore the absurdity and impiety of the protasis, "we commit sin by abandoning the works of the law and seeking to be justified in Christ". And still, the argument proceeds, we confess that we have committed sin by abandoning the works of the law and seeking to be justified in Christ, if we return to the works of the law, or in the words of Paul, "if I build up again the things which I have destroyed, I make myself a prevaricator;" i. e. by his return to the works of the law a Jewish Christian embraces a tenet that is both impious and absurd. Briefly, Christ is not a minister of sin; therefore the abandoning of the law was no sin; therefore Jewish Christians should not return to the law.

2. Paul's second argument, as given in Gal. 2:19-20, is of a mystical character. It may be well to put the text in its rhythmic structure before the reader's eyes, so as to emphasize its triple antithesis between death and life:

For I through the law am dead to the law—That I may live to God
With Christ I am nailed to the cross—And I live,
Now not I . . . But Christ liveth in me.

The reader perceives at a glance the terms of death and the terms of life opposed to each other in this triple antithesis: "death to the law" is opposed to "life unto God"; "crucifixion with Christ", to "continued life"; "ceasing of self" or of "former existence", to "Christ's life in me". Joining now in one series, first, the terms of death, and then the terms of life, we shall obtain two distinct arguments against a Christian's return to the works of the law: (a). By the law, seeing that it condemned Jesus Christ to death, I am dead to the law, because I am nailed with Christ to the cross, nay I have ceased to exist as the same moral person; why then return to the works of the law? It may even be urged that the law keeps on condemning Christ to death and annihilating the moral personality of a man subject to the works of the law, so that a true Christian cannot again become subject to the works of the law. (b). As a Christian, I live to God; I live, do I say? rather Christ lives in me; why then exchange this extra-legal life unto God, permeated by the life of Christ, for the shadowy and imperfect life under the law? Or rather, the life of Christ and the life of the law are incompatible; therefore, a true Christian cannot return to the works of the law.

Finally, the Apostle removes the possible misunderstanding that the ceasing of his moral self implies the cessation of his physical or carnal self. "And that I live now in the flesh," he says, I model my physical life on the principles of faith, "I live in the faith of the Son of God, who loved me, and gave Himself up for me." And can I expect more from a return to the law than from the love of the Son of God and His death for me?

3. Paul's last argument recalls to mind that Christ and His death are a gift, a grace of God. Supposing this principle, the Apostle exclaims (Gal. 2:21): "I cast not away the grace of God". And then omitting the minor premise, "but by a return to the law I would cast away the grace of God," Paul at once proceeds to prove it: "For if justice be by the law, then Christ died in vain." But a return to the law implies justice by the law. Therefore a return to the law implies that

Christ died in vain. Thus Paul has established his implied minor premise: By a return to the law I would cast away the grace of God, i. e. Christ and His death.

III. Exegetical Observations.

1. Paul's Problem. The foregoing statements of Paul read not as a series of dry and merely theoretical dogmatic theses, but like a page from the Apostle's spiritual experiences. From his youth he had been "brought up at the feet of Gamaliel, (he had been) taught according to the truth of the law of the fathers" (Acts 22:3); he had lived according to the most sure sect of their religion, a Pharisee (Acts 26:5); "I made progress", he says of himself in Gal. 1:14, "in the Jews' religion above many of my equals in my own nation, being more abundantly zealous for the traditions of my fathers." Of the seven kinds of Pharisee, said to be enumerated in various parts of the Talmud, Paul surely would neither be a "bleeding" Pharisee, nor a "mortar" Pharisee, nor a "Shechemite" Pharisee, nor a "timid" Pharisee, nor a "tumbling" Pharisee, nor a "painted" Pharisee, but a "ready-for-anything" Pharisee. Did not the Rabbis teach that if but one person would only for one day keep the whole law, nay, if but one person would but keep the one point of the law concerning the due observance of the Sabbath, then the Messias would come? In this light, Paul's zeal for the observance of the law, for legal justification is intelligible.

But Paul knew the prophetic writings of the Old Testament too; he knew that these spoke of a justification before God unattainable by a mere legal justification. He felt that such a double tribunal of justice, the tribunal of God as distinct from the tribunal of the Jewish law, dealt its deathblow to Phariseeism. Here is probably the mental anxiety which must have tortured Paul even before his conversion and made him "kick against the goad" (Acts 9:5). More than twenty years later he still intensely feels and urges this same duality of justification in several of his epistles, e. g. Rom. 10:3: "they not knowing the justice of God, and seeking to establish their own"; Phil. 3:6: "persecuting the church of God, (yet) according to justice that is in the law, conversing without blame"; I Cor. 4:4: "I am not conscious to myself of any thing (against the law), yet am I not hereby justified, but he that judgeth me is

the Lord". The question of questions, then, that harassed Paul's mind and heart, asked, how can I be justified before God? The law held out no such promise to its faithful observer, while it threatened condemnation to the unhappy offender: "As many as are of the works of the law, are under a curse; for it is written: Cursed is every one, that abideth not in all things, which are written in the book of the law, to do them" (Gal. 3:10; cf. Dt. 27:26). Here then was Paul's painful problem.

2. Solution of the Problem. Paul's problem was solved by a special act of divine mercy. "He drew nigh to Damascus, and suddenly a light from heaven shined round about him. And falling on the ground, he heard a voice saying to him: Saul, Saul, why persecutest thou Me? Who said: Who art thou, Lord? And He: I am Jesus whom thou persecutest. It is hard for thee to kick against the goad" (Acts 9:3-5). Paul, "trembling and astonished", saw the truth clearly: Phariseeism was dead; Christianity was the only way to justice before God. Hence, "Lord, what wilt Thou have me to do?" (Acts 9:6). What must Paul do with regard to Christianity? What does the world expect an intelligent man to do who wishes to make secure his support by a beneficial society? First, he must belong to the society; for membership is the condition without which no benefits are granted. Secondly, he must know the assets and resources of the society, so as not to build his hopes on empty coffers. Thirdly, he must know the way in which the society distributes its benefits, so that he may advance his claims in due, legal form. Paul acknowledges three analogous requisites to participation in the blessings of Christianity, and in his address to Peter he points out what they are (Gal. 2:14-21).

a. Condition of Christian Justification. "We also believe in Christ Jesus, that we may be justified," the Apostle said according to Gal. 2:16. This general statement that faith is a prerequisite to justification, is more closely defined by the expression, "man is justified . . . by the faith (*per fidem*) of Jesus Christ" (ibid.); "that we may be justified through the faith (*ex fide*) of Christ" (ibid.); "we seek to be justified in Christ" (l. c. 17), "I live in the faith (*in fide*) of the Son of God" (l. c. 20). Throughout Jesus Christ, the Son of God,

is the object of our faith, as if He were the principal, or even the only, object containing in Himself all that pertains to the faith. Hence St. Paul can in one passage (l. c. 17) use the expression "justified in Christ" as the equivalent for the phrase "in the faith of Christ".

Viewing now as a whole Paul's teaching concerning the part faith plays in the process of justification, we find that faith is the instrument (by faith, *per fidem*), the root (through faith, *ex fide*), and the foundation (in faith, *in fide*) or atmosphere of justification. The reader is almost unconsciously reminded of the Tridentine words (sess. 6, cf. 8) that faith is "the beginning, foundation, and root of all justification". Cardinal Pallavicini,[1] commenting on the passage just quoted, enumerates the successive effects produced by faith in the course of justification. The first effect is a fear of God's justice; the second, a hope of forgiveness for Christ's sake; the third, at least initial charity; the fourth, a genuine sorrow for all one's sins with the resolution to begin new life; the fifth, the reception of the sacrament of baptism or of penance, as the case may require.

b. Christianity's Spiritual Assets. Paul exclaims: "I cast not away the grace of God. For if justice be by the law, then Christ died in vain" (Gal. 2:21). And again (Gal. 2:20): "I live in the faith of the Son of God, who loved me, and delivered Himself up for me." Hence the Apostle answers several questions for us: What is the source of Christian justification? The grace of God. What particular grace? The grace that gave us God's Son, Jesus Christ. How did Jesus Christ concur in our justification? By His death; for it would have been in vain, if He had not died for our justification. What made Him die? He loved me. How could His death affect my justification? He "delivered Himself up for me", i. e. before the Divine Justice I was guilty of death, and Divine Mercy agreed to accept Christ's death instead of mine; He died in my place. Paul assigns, therefore, a twofold principle of our Christian justification: the grace, goodness, and mercy of the Father, on the one hand; and on the other, the love of the Son Incarnate. We owe thanks to the Father for giving us

[1] *Hist. Conc. Trid.* 8, 4, 18.

the Son; and we owe thanks to the Son for loving us and delivering Himself up in our stead. Here are the assets of Christian justification.

c. Sharing in the Assets of Christian Justification. Paul has already told us that all must be justified by the faith, through the faith, and in the faith of Jesus Christ the Son of of God. But though he presents this way of sharing in the assets of Christian justification as necessary for all, he also suggests a consideration that opens our eyes to the highest degree and most excellent dignity of this justification. We may call this consideration the mystical solution of the above described problem. It is based on such Pauline expressions as "who . . . delivered Himself for me" (Gal. 2:20). In its present context, the phrase "for me" may mean "for my good" or "in my place". A father works for the good of his little child, but hardly in its place. An action, e. g. murder, done really in place of a third person, is considered attributable to that person. Hence the question, did Jesus Christ deliver Himself merely for my good or also in my place?

To answer this question, some commentators quote the words of Gal. 3:13: "Christ hath redeemed us from the curse of the law, being made a curse for us," implying the meaning "being made a curse in our place". But might not the words, taken by themselves, be understood to mean, "being made a curse for our good"? There is, however, a clause in Paul's very address to Peter which answers our doubt. In Gal. 2:19 Paul could not have logically derived the conclusion "I, through the law, am dead to the law" from the premise, "with Christ I am nailed to the cross", if Christ's crucifixion had not been legally, i. e. by the law of Divine Mercy, Paul's crucifixion, if Christ had not been really and legally crucified in place of Paul. Neither a mere physical death with Christ, nor a death with Christ by mere sympathy, could have produced such a legal effect. And as Christ was crucified in place of Paul, so He had "delivered Himself" in place of Paul, so He had become "a curse" in place of Paul. Where was Paul? Legally he existed no more, his person and existence had been absorbed in Christ. Paul was pierced by the nails binding Christ to the cross. Christ's cross was Paul's cross, Christ's death was Paul's death.

Paul is legally dead, and the law holds no dominion over the dead; hence Paul is free from the works of the law. Again, by putting Christ to death, the law opened the source of true justification before God; therefore it rendered itself useless. Once more, the law by its condemnation of the innocent Christ committed legal murder; therefore it rendered itself deadly to all believers in Christ.—On the other hand, Christ's death was not the be-all and end-all of His passion; it only led to His resurrection and His life of glory. Even so, Paul says in Gal. 2:19 of himself: "I . . . am dead to the law, that I may live to God". Paul's mystical death with Christ leads to a divine life, a life as fully absorbed in Christ as his mystical death has been. In Gal. 2:20 the Apostle describes this life: "I live (do I say?); now, not I; but Christ liveth in me". The mind of Christ thinks and knows in me; the heart of Christ loves in me; the holiness and justice of Christ justifies and sanctifies me.

In brief, Paul's short address to Peter comprises all the elements of Pauline theology. Father Prat[2] summarizes all these elements in the short formula: Christ the Saviour associates all believers with His death and life. Paul exhibits in his address the same elements; the person and office of the Saviour, the universality of salvation with faith as a necessary condition, the association with Christ's death and life. Paul therefore presents us with a tableau, the centre of which is filled with the picture of Christ crucified and Christ in His glory. From Christ radiate justice, hope, and life; before them retire into the background sin, despair, and death. Above appears the brightness of the Father, sending His grace, His Son Incarnate, into the sinful world. At Christ's feet faith is prostrate in adoration, draws down Christ's justification, and imbues the believers with Christ's life. In the left hand corner, covered with a black, dark cloud, lies the dead body of the Jewish law. Jesus Christ the Son of God is surrounded with the glory of the Father, and is adored by the members of His mystical body.

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[2] *La Théologie de Saint Paul*, Paris, 1923, p. 23.

DOUBTFUL BAPTISMS AND PAULINE PRIVILEGE.

IN a January article of the REVIEW I contended there is certain authority for applying the Pauline privilege to non-Catholic marriages where there is a case of conversion and where the baptisms are doubtful; or if the marriage in question took place since the Easter of 1918, where one of the parties was not baptized at all and the other was doubtfully baptized. But I feel an application of the principles laid down in that article to an actual case will be much more satisfactory to priests seeking to clarify their notions on that important phase of the Church's marriage laws than any amount of abstract discussion. The case, too, can serve as a model for cases in point, whether the parity be literal or only substantial. We are here concerned with a way of preventing or terminating civil unions and thus remedying spiritual wastage, a topic never uninteresting to the generality of our American priests. I might mention that apart from the fictitious names the entire matter of the argumentation to follow is a verbatim transcript of a brief actually submitted with a view of validating an unfortunate civil marriage.

OUTLINE OF FACTS IN ACTUAL CASE

Pearl Brown, who had been previously baptized in a Baptist church in Mississippi, was married at the age of nineteen in that same state on 2 May, 1921, to Sam Jones, unbaptized. In the month of October of that same year she obtained a civil divorce from him, the grounds alleged in the decree of divorce being abandonment and cruelty. In the spring of 1923 she contracted in Ashville, North Carolina, a civil union with Mike McGuire of that place.

The understanding is that she was willing to enter the Catholic Church before the civil union and still retains that willingness, anxiously waiting for the hoped-for moment when the obstacle of the first marriage will be removed. This civil union might have been prevented by a more thorough going into the original facts and their implications; for then the applicability of the Pauline privilege would have been discovered. But as the situation was only superficially considered, a pontifical dispensation seemed the sole solution of the difficulty and

that could not be looked forward to with any degree of confidence. So the love-crazed couple rushed into a civil union.

Applicability of Pauline Privilege

The dissolution of marriages contracted in infidelity (by unbaptized persons) when those marriages are an impediment to embracing the Christian religion, has been practised from the beginning of the Church. The exercise of this divine authority over the natural bond of matrimony is called the Pauline privilege from the Apostle who first promulgated the discipline. In the course of ages, particularly in the sixteenth century so rich in missionary expansion, this power received various interpretations and adaptations. The complete formulization of all these is made in canons 1120-27 inclusive of the new Code. And it is the last of those canons that has application in the Brown case, 1127—*in re dubia privilegium fidei gaudet favore juris.*

This canon declares that all doubts in this matter are to be resolved in favor of the faith, or in the words of Vermeersch, a doubt is to be so construed as to allow the convert to marry a Catholic. This means that if the convert has a probable right to the Pauline privilege, he cannot be denied it, no more than a person probably competent to marry can be debarred from exercising that naturally presumptive right to conjugal union. The only difference between the two presumptive rights is that one holds from the natural law and the other from the divine law.

One application of this divine matrimonial jurisprudence and the one which concerns us is this: if a doubtfully baptized person has been married since 1918 to an unbaptized person or a doubtfully baptized person, he has a union that is probably one of two unbaptized persons. Hence in case of conversion either party is entitled to have this probability interpreted by virtue of the provision of canon 1127 as a presumptive right to the Pauline privilege. In practice the right is as good as one founded on a direct certainty.

There is no author known to the writer of this brief who challenges the principle just explained and there is only one to his knowledge who excludes doubts about baptism from the purview of said canon 1127. That author (Augustine), how-

ever, wrote much of his commentary on the new Code before its promulgation; nor does he give any reasons for excepting doubts of baptism. This attitude is easily explained when we recall that pre-Code writers like Wernz were mystified by Curial decisions which could have been accounted for by the principle enunciated in canon 1127 but which were not thought of in connexion with it. One of those decisions was that of a marriage between a doubtfully baptized non-Catholic person and an unbaptized person declared invalid in 1880 "propter impedimentum cultus disparitatis". The favor of marriage would dictate the presumptive validity of such a union. But since the Church has crystallized in canon 1127 her jurisprudence on the interpretation of doubts concerning the privilege of faith, those Curial decisions like the foregoing, once so enigmatical, have become perfectly clear. This Blat (page 698 of his first volume) points out in commenting on canon 1127. The professor of the "Angelico" at Rome begins his explanation of this canon by remarking how it restricts the favor of marriage proclaimed in canon 1014 and ends by saying that doubts arising under canon 1127 are always to be interpreted in favor of the faith, whether for or against validity.

Then we have Cerato, whose work on marriage under the new Code has run through a third edition and has been well known in Rome from the day of its first appearance. He gives the same two examples to illustrate the scope of canon 1127 in the last as in the first printing (p. 224, par. 127, p. 226, par. 128). And the first of the two examples has reference to baptism. Suppose, he says, two doubtfully baptized non-Catholics, whether the doubt touches the fact or the validity of the baptism, have been married and are separated and one of them becomes a Catholic: conditional baptism is administered and the right to use the Pauline privilege conceded.

Last in point of time we have Vermeersch, a second Roman professor to sponsor the doctrine of the universal applicability of canon 1127. In his *Epitome* (Vol. II, p. 234, no. 437) he essays to draw up a list of doubts that could occur under canon 1127, among them being the uncertainty of the baptism of one of the parties. In conclusion he states without hesitancy that doubts must be so resolved as to allow the convert the right to re-marriage.

These three authors are quite enough to beget a working certainty for the above construction of canon 1127. Their agreement is not intelligible on any other hypothesis than they have exactly elaborated the Church's mind condensed in the few words of that important canon. Cerato corrects in his third edition slips he had made in his first in matters of less importance. Had he erred in his initial illustration of the meaning of canon 1127, we cannot conceive of Blat and after him Vermeersch passing over the error in silence, yea confirming it from another angle and with equal positiveness. These two authors could not have helped reporting what the keen eyes of Curial experts would have discovered and brought to notice in periodic publications of an ecclesiastical nature.

There can be no question, then, that a doubtfully baptized non-Catholic who has married an unbaptized person since 1918 can avail himself or herself of the Pauline privilege upon his or her entrance into the Church, *suppositis supponendis.*

Pearl Brown Doubtfully Baptized

There are three reasons of varying conclusiveness for judging the baptism of Pearl Brown doubtfully valid.

The first and least conclusive is the form of words used. Both her mother and her former Sunday school teacher who assisted at the baptism swear she was baptized "in the names of the Father, and of the Son and of the Holy Ghost." Now Noldin (Vol. III, p. 72, no. 63) declares the Latin form "in nominibus Patris et Filii et Spiritus Sancti" certainly invalid. Yet the English "in the names" may be no more than the equivalent of the Latin "in nomine Patris et in nomine Filii et in nomine Spiritus Sancti", a form generally held to be only ambiguous, depending for validity on the right sense that the minister attaches to the words.

That a present-day non-Catholic minister could entertain heretical notions of the unity of God is more than a possibility. It is enough alone to cause the ordinary priest or bishop to confer again conditionally the sacrament of regeneration. On this score, then, the baptism of Pearl Brown must be considered doubtful.

The second reason for the doubtfulness of the baptism, and a reason whose conclusiveness cannot be gainsaid, is the fact

that it was conferred by a Baptist minister and according to "the customary Baptist formula for baptism". Not that the physical separation of the matter and the form renders that rite doubtful as Sabetti is approvingly quoted in the Catholic Encyclopedia as teaching; for in the estimation of reputable contemporary theologians the physical union of matter and form is certainly not required for validity. And every one admits that the pronouncing of the words and the immediate immersing of the candidate would constitute a moral union. So it is not the faulty application of the form to the matter that imperils Baptist baptism. It is rather the erroneous notion behind that application which endangers the validity. For the Baptists believe that faith in Christ regenerates, not water and the Holy Ghost. Baptism according to their belief merely testifies to the rebirth already effected in the candidate by faith in Christ the Lord. Some of their ministers expressly declare this as a preamble to their pronouncing the words of baptism. And it is implicitly contained in the previous profession of faith always exacted in accordance with the general belief. Hence we are forced to conclude that the prevailing intention of the minister is to confer this *testimonial* baptism.

The argument could be carried further and could seek to establish that the Baptists, like the Anglicans in the orders that bridged the succession, intend and attempt to do the opposite of the what the Church intends and does in baptism. This would remove even the probable validity of Baptism and leave it certainly invalid. This much, though, is not required. It suffices to stop at its doubtfulness.

A third reason for the doubtfulness of the baptism of Pearl Brown, and a reason of equal cogency with the second, is the impossibility of ever establishing to a certainty the validity of the baptismal ceremony performed at Posey, Mississippi, 8 November, 1910, on that girl of eight by the Baptist minister. Reverend R. H. Wills. There are indications enough at hand to show that no amount of investigation could make indubitable these three facts on which the validity of that baptism must hinge, to wit: that Pearl Brown had the proper intention; that Wills intended to confer first, last and always the baptism of Christ; that Wills applied the form without attaching to its

essential parts any heretical meaning. The testimony of the persons concerned can never confirm these three points beyond a reasonable doubt. Therefore, the baptism by virtue of the rule laid down by the Holy Office's decree of 30 November, 1878 (III Balt., p. 245) must be presumed doubtful—that rule being where after investigation nothing positive can be found one way or other as to validity conditional baptism is to be administered; but from the obligation of conditional baptism can be concluded the solid presumptive doubtfulness of the original baptism.

Recapitulation

The conclusion from the arguments deduced is that Pearl Brown upon her reception into the Church may be allowed to validate her civil union with Mike McGuire. A dispensation from the interpellations will be in order; for the divorce decree indicates a situation constituting sufficient reason for dispensing from the interrogatories otherwise necessary.

The only objection that might be brought forward is that the non-baptism of Sam Jones is not fully proved. While the documents on file are not of such weight as to engender juridical certainty, they are quite sufficient to dispel the likelihood of his having been baptized and this is enough for extrajudicial certainty. Even if we were to concede the fact of his baptism for the sake of argument, and there is no suspicion of it, an episcopal curia would still be safe; since there is no working assurance that the certain validity of the assumed baptism could be ever established. And we have seen that the marriage of two doubtfully baptized non-Catholics is not excluded from the Pauline privilege.

Stronger reasons than those present could hardly be asked before conceding that privilege.

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Analecta.

ACTA PII PP. XI.

Epistola Apostolica ad Summos Moderatores Ordinum Regularium aliarumque Sodalitatum Religiosorum Virorum.

PIUS PP. XI.

Dilecti Filii salutem et apostolicam benedictionem.

Unigenitus Dei Filius cum ad redimendum humanum genus in mundum venisset, datis spiritualis vitae praeceptis, quibus homines ad finem sibi praestitutum regerentur universi, docuit praeterea, qui ipsius vestigiis propius insistere vellent, eos evangelica consilia amplecti ac sequi oportere. Eiusmodi autem consilia quicumque, obligata Deo fide, servaturum se spondeat, is non modo omnibus exsolvitur impedimentis quae mortales a sanctitate remorari solent, ut bona fortunae, ut coniugii curae sollicitudinesque, ut immoderata rerum omnium libertas; sed etiam tam recto expeditoque itinere ad perfectionem vitae progreditur, ut iamiam in salutis portu anchoram veluti iecisse videatur. Itaque a remotioribus christianae religionis aetatibus numquam desiderati sunt qui ad Dei nutum, omnia sibi magno excelsoque animo negantes, illud idem perfectionis iter ingrederentur constanterque pergerent; atque ex rerum gestarum monumentis liquido apparet, viros mulieresque perpetuo quodam agmine se Deo consecrasse ac devovisse aqud varios Ordines, quos decursu saeculorum Ecclesia

adprobavit ratosque habuit. Etenim, quamquam una atque individua est religiosae vitae natura, multiplices tamen ea formas induit, cum ex Sodalitatibus aliae aliter Deo serviant, aliae alia caritatis beneficentiaeque opera, ad maiorem Dei gloriam proximorumque utilitatem, instituto suo persequantur. Ex hac igitur tanta religiosorum Ordinum varietate, quasi ex dissimilibus arboribus in agro dominico consitis, magna oritur et in saltem gentium provenit fructuum varietas; atque nihil sane pulchrius atque adspectu delectabilius quam harum complexus atque universitas Sodalitatum, quae, etsi ad unum atque idem denique spectant, habent tamen suum quaeque industriae et laboris campum, a ceteris aliqua ex parte distinctum. Fieri enim divinae Providentiae consilio solet, ut, quotiescumque novis est necessitatibus occurrendum, nova item religiosa instituta excitentur ac floreant. Quamobrem Apostolica Sedes, sub cuius signo religiosorum Ordines proxime militant, beneficiorum memor, quae procedente tempore ipsi in Ecclesiam Dei inque rem publicam contulissent, peculiari cura et benevolentia eos perpetuo prosecuta est: nam, praeterquam quod illud sibi sumpsit ut eorum leges ac statuta recognosceret atque adprobaret eorumque causam ab adversariis per temporum rerumque asperitates studiosissime defensitavit, ad pristinam praeterea instituti dignitatem sanctitatemque, si quando oportuit, eosdem revocare non destitit. Quam quidem Ecclesiae curam ac sollicitudinem de provehenda in religiosis viris legum observatione morumque sanctimonia, ipsa ostendunt Concilii Tridentini iussa atque hortamenta: "Omnes regulares, tam viri quam mulieres, ad regulae, quam professi sunt, praescriptum, vitam instituant et componant: atque imprimis, quae ad suae professionis perfectionem, ut obedientiae, paupertatis et castitatis, ac, si quae alia sunt alicuius Regulae et Ordinis peculiaria vota et praecepta, ad eorum respective essentiam, necnon ad communem vitam, victum et vestitum conservanda, pertinentia, fideliter observent".[1] In Codice autem iuris canonici, ante quam hoc in genere ad legum lationem gradus fiat, definito et breviter descripto statu religioso, ut sit "stabilis in communi vivendi modus, quo fideles, praeter communia praecepta, evangelica quoque consilia servanda per vota obedientiae, castitatis et paupertatis suscipiunt . . . atque ad evangelicam

[1] Sess. XXV, cap. I, *de Regul.*

perfectionem tendunt", eundem religiosum statum "ab omnibus in honore" habendum esse praeclare edicitur.[2]

Quorum profecto religiosorum virorum et virtuti et adiutrici operae quantum Nosmet confideremus, iam tum aperte commonstravimus, cum per Encyclicas Litteras *Ubi arcano* primum sacrorum Antistites catholici orbis universos peramanter allocuti sumus: quae enim tot malorum, quibus societas hominum laboraret, remedia proponebamus, haec ipsa ut ad effectum deducerentur diximus Nos non una de causa in clero regulari spem bonam reponere et collocare. Praeterea, cum ante de studiis clericorum ad Cardinalem Praefectum Sacri Consilii Seminariis Studiorumque Universitatibus curandis Epistolam Apostolicam *Officiorum omnium* dedissemus, eadem prorsus cura et cogitatione, quae Nostro insidebat animo, rectae consulendi clericorum institutioni qui ad sacra ministeria advocarentur, utique alumnos religiosorum Ordinum complexi sumus, cum ad hos ipsos, quotquot sacerdotio destinantur, ea quae in rem animadvertimus decrevimusque magnam partem pertinerent. Verumtamen caritatis vigilantiaeque studium, quod Nos habet de utilitatibus vestris, dilecti filii, sollicitos. magnopere suadet propriis vos appellare Litteris ut nonnulla moneamus, quae si quidem alumni vestri in moribus usuque cotidiano retulerint, vita ipsorum atque actio talis profecto exsistet, qualem singulare prorsus atque excelsum divinae vocationis munus ab iis omnino requirit ac postulat.

Ac primum omnium religiosos viros cohortamur, ut suum quisque Conditorem Patremque legiferum in exemplum intueantur, si velint gratiarum, quae e sua ipsorum vocatione proficiscuntur, certo esse copioseque participes. Praestantissimos enim eiusmodi viros, cum sua excitarunt Instituta, quid aliud fecisse constat, nisi divino afflatui paruisse? Quam igitur ii notam in sua cuiusque Sodalitate impressam voluerunt, eam quicumque ex suis in se exhibent, ab incepto sane non aberrant. Quare eo sodales, optimorum instar filiorum, curas cogitationesque convertant, ut Patris legiferi honorem tueantur, eius cum et praescriptis et monitis obsequendo, tum imbibendo spiritum; neque enim e statu suo decident usque dum Conditoris sui vestigiis institerint: "Filii eorum propter illos

[2] *C. I. C.*, can. 487, 488.

usque in aeternum manent".[3] Utinam Instituti sui legibus tam modeste pareant et comparatam ab eo inito vitae rationem sic retineant, ut religioso statu se praestent cotidie digniores: sua enim fidelitate facere non poterunt, quin sacris ministeriis, quibus sibi obtingat per omnem aetatem perfungi, caelestium gratiarum adiumenta concilient.

In agendo tamen, *regnum Dei et iustitiam eius* unice quaerant, oportet: quod in iis potissimum attendi volumus, in quibus, dilecti filii, vestrorum plerumque versatur opera, id est in sacris missionibus atque in iuventutis institutione. Ad apostolatum igitur quod attinet, caveant, quemadmodum proximus decessor Noster consultissime monuit,[4] ne Evangelii in externos populos propagationem ad gratiam suae patriae seu nationis potentiamque augendam transferant, sed tantummodo ad infidelium salutem spectent, huius vitae utilitatibus commodisque inter ipsos eatenus provehendis quoad ad aeternam conducere videantur. Quorum autem religiosorum partes sunt ut iuvenes rite erundiant atque educent, iisdem erit summopere vitandum, ne, nimio abrepti studio discipulos optimarum artium doctrina excolendi, religionis cultu mentes animosque imbuere sic neglegant, ut alumni a copiosa quidem litterarum cognitione instructi dimittantur, at eius prorsus scientiae sacrae expertes, qua qui careant et pulcherrimo omnium pretiosissimoque ornamento carent et in summa inanitate versantur: "Vani sunt omnes homines, in quibus non subest scientia Dei".[5] Ad rem opportune Seraphicus Doctor: "Hic est fructus omnium scientiarum, ut in omnibus aedificetur fides, honorificetur Deus, componantur mores, hauriantur consolationes, quae sunt in unione sponsi et sponsae, quae quidem fit per caritatem".[6]

Quam quidem rerum sacrarum cognitionem cum necesse sit Ecclesiae administros et maximi facere et penitus percipere, id ipsum est hortationis huius Nostrae caput, ut sodales religiosos, sacerdotio vel iam potitos vel posthac initiandos, ad disciplinas sacras assidue excolendas excitemus, quas nisi calleant, vocationis suae munia perfecte absoluteque implere non poterunt. Cum enim iis, qui se Deo consecraverint, aut unum

[3] *Eccli.*, XLIV, 13.

[4] Epist. Apost. *Maximum illud*, 30 nov. 1919.

[5] *Sap.*, XIII, 1.

[6] *De reductione artium ad Theol.*, n. 26.

aut certe praecipuum propositum sit orare Deum et divina contemplari aut meditari, qui igitur gravissimo eiusmodi fungantur officio nisi fidei doctrinam plane cognitam habeant atque perspectam? Quod velimus eos in primis attendere, qui umbratilem in caelestium rerum contemplatione vitam degunt; errant enim, si putant, theologicis studiis aut ante neglectis aut postea depositis, posse se, copiosâ illâ destitutos, quae e doctrinis sacris hauritur, Dei mysteriorumque fidei cognitione, facile in excelsis versari atque ad interiorem cum Deo coniunctionem efferi atque evehi. Ad ceteros autem quod attinet, sive ii docent, sive contionantur, sive animis expiandis pro tribunali poenitentiae sedent, sive in sacras expeditiones dimittuntur, sive cum populo in cotidiana vitae consuetudine sermocinantur, nonne multiplex ista ministerii sacri exercitatio eo plus habitura est roboris atque efficacitatis, quo maiore eruditionis summa niteant ac polleant? Divinarum ceteroqui scientiam rerum, eandemque interiorem et copiosam, sacerdoti tenendam esse, Paraclitus Spiritus per Prophetam edixit: "Labia sacerdotis custodient scientiam".[7] Quo enim pacto solida is doctrina careat, e cuius ore, cum sit Domini scientiarum[8] legatus, novi Foederis administer et doctor, sal terrae[9] et lux mundi,[10] verba salutis christianus populus praestolatur? Sibi igitur metuant quotquot ad ministeria sacra rudes imperitique accedunt; neque enim impune eorum feret inscitiam Dominus, illud terribilem in modum minitatus: "Quia tu scientiam repulisti, repellam te, ne sacerdotio fungaris mihi".[11] Iam vero, si unquam alias oportuit sacerdotem non esse indoctum, at multo plus per haec tempora oportet, cum ad vitae usum cognitio rerum ac scientia tanti refert tamque arcte pertinet, ut homines, vel qui minus sapiunt,—quemadmodum contingere paene in universum solet—quicquid agunt, se scientiae nomine agere dictitent. Quare summa contentione adnitendum, ut catholica fides humanarum omne genus doctrinarum adminiculo praesidioque iuvetur: quarum admotis luminibus et pulchritudo revelatae veritatis ante oculos omnium

[7] MAL., II, 7.
[8] I *Reg.*, II, 3.
[9] MATTH., V, 13.
[10] Ibid., 14.
[11] Os., IV, 6.

versetur et captiosa opinionum commenta, quae ementiti nominis scientia adversus fidei dogmata congerere consuevit, opportune diluantur. Etenim, ut Tertullianus praeclare scripsit, fides nostra "unum gestit interdum, ne ignorata damnetur"; [12] quamobrem ne illud Hieronymi oblitteretur: "Sancta rusticitas solum sibi prodest, et quantum ex vitae merito Ecclesiam Christi aedificat, tantum nocet si resistentibus non resistat. . . . In tantum sacerdotis officium est, interrogatum respondere de lege". [13] Itaque sacerdotis tam saecularis, quam regularis, est, catholicam doctrinam cum pervulgare latius tum uberius inlustrare ac tuere; quae non solum habet unde, quaecumque ex adverso opponuntur, convincat ac refellat, sed etiam, modo dilucide explanetur, non potest animos praeiudicatae opinionis expertes ad se non alicere. Quod ipsum cum Doctores illos mediae, quam vocant, aetatis neutiquam fugisset, iidem, Thoma Aquinate et Bonaventura ducibus, toti in eo fuere, ut divinarum rerum cognitionem perciperent amplissimam cum aliisque communicarent. Huc praeterea accedit, quod vel ipsa animi, ingenii viriumque contentio, quam in eiusmodi studiis, dilecti filii, sodales adhibeant vestri, effectura profecto est ut ii et spiritus religiosos uberius hauriant et nobilissimi, quem amplexi sunt, status dignitatem decusque sustineant. Quisquis enim in sacras disciplinas incumbit, rem utique adgreditur, quae magno labore et molimento et incommodo constat, pariterque desidiae illi inertiaeque repugnat, quae mater est et magistra multorum malorum; [14] atque idem studiosus hac haud mediocri cogitationem intentione, praeterquam quod assuescit nihil quicquam praepropre deliberare inconsulteve agere, longe facilius coërcet cupiditates ac cohibet, quibus qui imperare neglegat, iam in deteriora flectitur inque vitiorum caenum prolabitur. In quo haec habet Hieronymus: "Ama scientiam Scripturarum et carnis vitia non amabis. . . .", [15] "Eruditio Scripturarum germinat virgines". [16] Sed religiosus vir ad ea studia exercenda impelli quoque debet conscientiâ officii, quo ex sua ipsius vocatione

[12] *Apol. I.*
[13] *Epist. LIII* (al. *CIII*) *ad Paulin.*
[14] *Eccli.*, XXXIII, 29.
[15] *Epist. CXXV* (al. *IV*) *ad Rust.*
[16] *Comm. in Zacch.*, l. II, c. X.

obstringitur, perfectae adipiscendae virtutis. Quam quidem ad perfectionem cum nemini liceat efficaciter contendere tutoque pervenire sine vitae interioris usu, num haec quibusvis aliis tam abunde nutrimentis, quam divinarum rerum studio, educatur atque alitur? Scilicet usitata et cotidiana mirabilium illorum naturae gratiaeque donorum contemplatio, quorum tam largam Omnipotens Deus copiam in rerum universitatem atque in singulos homines effudit, cogitationes motusque animorum consecrat et ad caelestia erigit; immo etiam homines spiritu fidei complet efficitque Deo coniunctissimos. Quorum quis Christo Iesu similitudine propior, quam qui doctrinam de fide et moribus divinitus ad nos allatam in sucum et sanguinem converterit? Sapientissimo igitur consilio religiosorum Ordinum Conditores, sanctorum Ecclesiae Patrum et Doctorum secuti vestigia, sacrarum disciplinarum studia filiis suis maiorem in modum commendarunt; cognitum, ceteroqui, experiundo est, dilecti filii, eos a vestris, qui amantius fidei rationes coluere, altiorem plerumque sanctitatis gradum attigisse; quotquot, contra, sacrum eiusmodi officium deseruerunt, eos saepius languere coepisse atque haud raro in deteriorem statum, ad votorum usque violationem, dilapsos esse. Itaque sodales omnes Richardi a S. Victore verba meminerint: "Utinam unusquisque nostrum huiusmodi studiis eousque insistat, donec sol occumbat, et vanitatis amor paulatim deficiat, et carnalis prudentiae ratio, subducto fervore concupiscentiae, tepescat".[17] Itemque ii suam faciant, hortamur, Augustini precationem: "Sint castae deliciae meae Scripturae tuae: nec fallar in eis nec fallam ex eis".[18]

Cum igitur ex constanti attentoque doctrinae sacrae studio tam praeclara religiosis viris emolumenta obveniant, iam manifesto apparet, quantopere vobis, dilecti filii, vigilandum sit, ne alumnis desit vestris facultas eiusdem doctrinae cum pervestigandae tum in omne tempus aetatis colendae. Ad rem autem, mirum quantum proderit adulescentium, qui ad coenobii vitam adspirent, recte inde ab initio mentem animumque instituere atque effingere. Atque principio, cum in domestico convictu, horum pro iniquitate temporum, christianae puerorum educationi minus consulatur, et adulescentes, ad late diffusas

[17] *De diff. sacrif. Abr. et Mariae*, 1.
[18] *Conf.*, l. XI, c. II, n. 3.

expositi corruptelarum illecebras, solida destituantur religiosa institutione, quae ad divina praecepta, immo vel ad honesti et recti rationem una potest conformare animos, sequitur, nihil facere vos posse hoc in genere utilius, quam si parva Seminaria vel conlegia constitueritis—quod fieri passim, iucunde conspicimus—adulescentulis excipiendis, in quibus aliqua divinae vocationis indicia deprehendantur. In quo tamen id ipsum vobis cavendum, quod s. m. decessor Noster Pius X moderatores Dominicianae familiae monuit, idest ne festinanter neve gregatim adulescentes adsciscatis, de quibus in incerto sit afflatune divino sanctissimam istam vitae rationem praeoptent.[19] Mature igitur prudenterque delectis adulescentulis religiosae vitae candidatis, impense curabitis ut, una cum pietatis doctrina, ad aetatem accommodata, inferiores disciplinae tradantur, quae tradi in gymnasiis solent;[20] ita scilicet, ut non ante ad novitiatum accedant, quam humanitatis, ut aiunt, curriculum confecerint, nisi sat gravis interdum causa aliter decernendum suadeat.

In qua quidem puerili institutione nullas a vobis praetermitti navitatis diligentiaeque partes, est non modo caritatis sed etiam iustitiae rationibus consentaneum. Quodsi ob Instituti exiguitatem, ob aliasve causas, aliqua Provincia non habeat, unde, ad canonum praescripta, rectae eiusmodi institutioni prospiciat, iidem adulescentes ad aliam Provinciam vel studiorum sedem mittantur, ubicumque rite, ad praescriptum can. 587, doceri queant. At vero in inferioribus scholis sancte illud ex can. 1364, 1° servetur: "Praecipuum locum obtineat religionis disciplina, quae, modo singulorum ingenio et aetati accommodato, diligentissime explicetur". Atque in hac disciplina libri ne adhibeantur, nisi quos Ordinarii probarint. Quae, ceteroqui, religionis studia, ut obiter dicamus, ipsi philosophiae scholasticae auditores exercere ne desinant; aureo autem illo percommode utantur *Catechismo Romano,* in quo nescias utrum magis mirere, copiamne sanae doctrinae, an latini sermonis elegantiam. Quodsi clerici vestri, inde ab aetatis flore, doctrinam sacram ex fonte isto haurire assueverint, super quam quod ad theologiae studia paratiores exsistent, ex usu absolutissimi operis capient profecto unde sapienter et populum erudiant et

[19] Epist. *Cum primum* ad Mag. Gen. O. P., 4 aug. 1913.
[20] *C. I. C.*, can. 589.

commenta refellant quae in doctrinam revelatam effuti solent. Vobis autem, dilecti filii, quae de linguae latinae studio, per Epistolam Apostolicam *Officiorum omnium,* monuimus catholicos Antistites diligenter attenderent, eadem ut in litterariis ludis servetis, suademus ac praecipimus: nam ad vestros quoque ea Codicis lex pertinet quae de sacrorum alumnis edicit: "Linguas praesertim latinam et patriam". . . "accurate ediscant".[21] Quanti autem momenti sit, iuvenes religiosos latini esse bene gnaros sermonis, id non modo declarat, quod eo ipso Ecclesia utitur veluti ministro et vinculo unitatis, sed etiam quia latine Biblia legimus, latine et psallimus et litamus et sacris ritibus paene omnibus perfungimur. Huc praeterea accedit, quod Romanus Pontifex latine universum alloquitur docetque catholicum orbem, neque alium sane adhibet Romana Curia sermonem cum negotia expedit ac decreto conficit quae fidelium communitatis intersunt. Qui autem linguam latinam non calleant, iis quidem ad copiosa Patrum Doctorumque Ecclesiae volumina difficilior est aditus, quorum plerique non alia usi sunt scribendi ratione ut christianam sapientiam proponerent ac tuerentur. Quare cordi vobis esto, ut clerici vestri, qui in ministeriis Ecclesiae futuri aliquando sunt, eiusdem linguae scientiam atque usum quam accuratissime percipiant.

Emenso inferiore litterarum curriculo, alumni et candidati omnes, quibus se Deo consecrandi mens constet, quique bona animi indole, ingenio haud tardo, pietatis spiritu morumque integritate se moderatoribus suis probaverint, in novitiatum cooptentur, in quo, quasi in quadam palaestra, religiosae vitae principia et virtutes data opera perdiscant. Quantum autem intersit, tironum animos eo temporis spatio diligenter excoli, non tam e magistrorum pietatis testimoniis quam ex ipsa experientia coniicitur, cum religiosi status perfectionem nulli assequantur retineantque, nisi iam tum omnium fundamenta virtutum iecerint. Quamobrem, remotis quarumvis disciplinarum studiis atque oblectamentis, huc tantummodo novitii animos intendant, ut, sapienti magistri sui ductu, interioris vitae exercitationibus virtutumque adeptioni vacant, earum praesertim quae cum religionis votis, idest paupertatis, obedientiae et castitatis, cohaerent et coniunguntur. In quo erunt ad perlegendum considerandumque utilissima cum sancti Ber-

[21] *C. I. C.*, can. 1364, 2°.

nardi et Seraphici Doctoris Bonaventurae, tum Alphonsi Rodriguez, tum etiam eorum qui apud Sodalitatem uniuscuiusque vestram magisterio pietatis floruerunt, scripta, quorum virtus atque efficacia tantum abest ut vetustate defecerit atque elanguerit, ut etiam aucta hodie videatur. Neque tirones unquam obliviscantur, quales in novitiatu fuerint, tales se in reliquum vitae tempus futuros, et supplendi posterius renovato animo tirocinii, si semel modico aut nullo fructu illud egerint, spem esse plerumque inanissimam.

Hoc deinde vobis, dilecti filii, curae erit, ut alumni, qui novitiatum expleverint, in iis domibus collocentur, ubi sanctissimarum observatio legum floreat et cetera sint ita disposita, utilius ut illi accuratiusque possint statum ordinatumque philosophiae et theologiae cursum peragere. Statum ordinatumque diximus: scilicet non modo ne ad superiorem scholae gradum ullus evehatur quin in inferiore satis abunde profecerit, verum etiam ne qua studiorum pars praetereundo neglegatur, neve quid de temporis spatio dematur in eiusmodi disciplinis ad Codicis praescripta insumendo. Incaute igitur—ut nihil dicamus amplius—ii moderatores faciant, qui, forte ut necessitati pareant brevissimi temporis, velint suos compendiaria quasi via ad sacros Ordines pervehi, quo eorundem citius utantur operâ. Nonne est usu cognitum, qui propere et praepostere didicerint, eos tali institutionis suae vitio mederi in posterum vix aut ne vix quidem posse, et, quantulamcumque forte utilitatem ex eiusmodi praeceptione Ordinum aliquando capi licuerit, eandem, cum religiosos istos minus ad sacra ministeria aptos exsistere necesse sit, evanescere demum omnem ac dissipari? Videte porro ne iuvenes religiosi, qui in philosophiae et theologiae studia incumbunt, animos a certamine virtutum remittant; quin immo pergere ii debent peritissimis uti pietatis magistris, ut tandem aliquando, quemadmodum religiosos viros decet, solidam doctrinam praeferant cum sanctimonia vitae coniunctam.

At vero huc singulari quadam ratione curas advocamus vestras, ut magistri altioribus disciplinis aqud vos tradendis plane idonei deligantur, tales nempe ut suo vitae instituto exempli instar sint eâque eruditissimi doctrinâ qua discipulorum mentes excolere iubeantur. Itaque ne magister, ne lector esto, nisi qui philosophiae, theologiae copulatarumque disciplinarum

cursus laudabiliter confecerit atque satis habeat ad docendum artis et facultatis. Neque illud vobis excidat quod in Codice iuris canonici[22] legitur: "Curandum ut saltem sacrae Scripturae, theologiae dogmaticae, theologiae moralis et historiae ecclesiasticae totidem habeantur distincti magistri". Quibus quidem in eo magnopere elaborandum, ut ex discipulis sanctos operososque Christi apostolos faciant iisque instructos scientiae prudentiaeque ornamentis, quorum vi cum simplices imperitosque homines erudiant, tum falsi nominis scientia inflatos coarguant, tum denique omnes ex errorum contagione praemuniant, quae, quo solet occultius serpere atque irrepere, eo maiora animis detrimenta parit atque affert. Quodsi auspicato contigerit, ut alumni vestri in sapientiae christianae regionibus viisque alacri incedant animo maximeque excellant, labores, quos in rem tam salutarem, dilecti filii, insumpseritis, uberrimorum laetitiâ fructuum, ultra quam credibile est, compensabitis.

Verum enimvero id sanctum vobis inviolatumque esto quod in Epistola Apostolica de Seminariis et de studiis clericorum, iuri canonico congruenter, ediximus: scilicet ut in tradendis philosophiae et theologiae praeceptis magistri fideliter Scholasticam rationem, secundum Aquinatis principia et doctrinas, sequantur. Scholasticam enim disciplinam angelicamque Thomae sapientiam, quam decessores Nostri nullo non tempore amplissimis honestarunt laudibus, num quis ignorat, ut ad revelatas veritates inlustrandas, sic ad errores cuiusvis aetatis mirifice refutandos, natam aptam esse? Etenim Angelicus Doctor—ita immortalis memoriae decessor Noster Leo XIII —"divina humanaque scientia praedives, Soli comparatus . . . illud a se impetravit, ut et superiorum temporum errores omnes unus debellarit, et ad profligandos, qui perpetua vice in posterum exorituri sunt, arma invictissima suppeditarit".[23] Et recte idem Pontifex: "Qui vere philosophari volunt—velle autem potissimum debent religiosi viri—primordia ac fundamenta doctrinae in Thoma Aquinate ponant".[24] Quantopere autem intersit alumnos vestros ab scholastica ratione nullo pacto abscedere, vel ex eo apparet, quod, cum philosophiam

[22] Can. 1366, 3°.

[23] Encycl. *Aeterni Patris.*

[24] Epist. *Nostra erga*, die 25 Nov. 1898.

inter et revelationem arctissima cognatio intercedat, utrasque Scholastici ipsi tam mira concordia composuerunt et coagmentarunt, ut altera alteri lucem afferret maximumque adiumentum. Neque enim, cum ambae a Deo, summa aeternaque veritate, proficiscantur et rationis illa, haec fidei documenta reddat exhibeatque, inter se pugnare queunt, ut nonnulli delirando contendunt; immo etiam tam amice conspirant, ut altera alteram compleat. Unde sequitur, ex inscio imperitoque philosopho fieri nunquam doctum theologum posse, et qui divinarum rerum sit prorsus ieiunus, eidem perfecte philosophari nullo pacto licere. In quo recte S. Thomas: "Ex principiis fidei ita probatur aliquid apud fideles, sicut etiam ex principiis naturaliter notis probatur aliquid apud omnes; unde etiam theologia scientia est". Ut aliis verbis dicamus, quemadmodum e ratione, quae est divini participatio luminis, philosophia prima naturalis cognitionis principia ducit, eademque enuntiat atque explicat, ita theologia e supernaturalis luce revelationis, quae intellectum splendore suo illuminat et complet, fidei notiones mutuatur, evolvit, explanat, ut sint ambae duo uno ex sole radii, duo uno ex fonte rivuli, bina in fundamento uno aedificia. Magnum quiddam profecto humana scientia est, modo fidei rationibus obsequenter inhaereat; quibus posthabitis, iam in multos eam ipsam errores incidere dementiasque necesse omnino est. Quodsi, dilecti filii, alumni vestri, quam humanarum cognitionum in se summam congesserint, eam doctrinae sacrae famulari ac servire iubeant; si, praeterea, veritatis revelatae amore et cupiditate acriter ardeant, erunt atque habebuntur homines Dei, et verbo exemploque plurimum christiano populo proderunt. Etenim "Omnis Scriptura divinitus inspirata"—vel, ut Angelicus Doctor interpretatur, sacra doctrina, lumine divinae revelationis admoto, percepta—"utilis est ad docendum, ad arguendum, ad corripiendum, ad erudiendum in iustitia: ut perfectus sit homo Dei, ad omne opus bonum instructus".[25]

Sed iuvenibus Sodalibus, ne in hoc tam amplo humanarum divinarumque rerum campo frustra versentur, spiritus fidei est in primis alendus, qui si quidem debilitetur, iam ii nequeant, veluti obtusa oculorum acie, in supernaturalia vera introspicere; neque minus oportet, recta mentis intentione ad discen-

[25] II *Tim.*, III, 16-17.

dum accedant. "Sunt qui scire volunt—animadvertit S. Bernardus—eo fine, ne tantum ut sciant, et turpis curiositas est;... et sunt item qui scire volunt, ut scientiam suam vendant, verbi causa pro pecunia, pro honoribus, et turpis quaestus est; sed sunt quoque qui scire volunt ut aedificent, et caritas est; et item qui scire volunt ut aedificentur, et prudentia est".[26] In eiusmodi igitur studiis iuvenes vestri hoc sibi unice proponant ut Deo placeant et sibi proximisque quam plurimum spiritualis afferant emolumenti. Itaque, cum in scientia a virtute seiuncta plus utique insit offensionis et periculi quam verae utilitatis,—solent enim qui ex doctrina sibi comparata magnos gerunt spiritus, ad interitum animae, dono fidei amisso, caecos se praecipitesque agere—acriter contendant, ut humilitatis virtus, omnibus sane necessaria at studiosis praecipuo quodam modo colenda, sibi in medullis haereat, memores ut sunt, Deum unice esse ex se sapientissimum, et, quicquid homo didicerit, id omne, quantumcumque est, nullam prorsus habere comparationem cum reliquis iis omnibus quae ignorat. Ad rem venuste Augustinus: "Scientia—ait Apostolus—inflat. Quid ergo? Scientiam fugere debetis, et electuri estis nihil scire potius quam inflari? Ut quid vobis loquimur, si melior est ignorantia quam scientia? . . . Amate scientiam, sed anteponite caritatem. Scientia si sola sit, inflat. Quia vero caritas aedificat, non permittit scientiam inflari. Ibi ergo inflat scientia, ubi caritas non aedificat: ubi autem aedificat, solidata est".[27] Vestri igitur, si quidem spiritu caritatis pietatisque, unde ceterae virtutes oriuntur et constant, studia sua foveant, quasi quodam medicato odore qui metum corruptionis avertat, futurum sine ulla dubitatione est, ut ob sua doctrinae ornamenta acceptiores Deo fiant Ecclesiaeque utiliores.

Iam non restat nisi ut cogitationem ad eos convertamus Sodales qui, quamquam ad sacerdotalem dignitatem minime vocantur, cum tamen eadem, ac sacerdotes, vota religionis emiserint, non minus Deo obligantur et officio perfectionis assequendae devinciuntur. Atque posse eos, etsi litterarum atque altiorum disciplinarum inscios, ad celsissimum sanctitatis gradum adscendere, vel inde patet, quod ex iis satis multi, ob vitam pie integerrimeque actam, aut in magna perpetuaque

[26] *In Cant. sermo XXXVI.*

[27] *Sermo CCCLIV ad Cont.*, c. VI.

catholicorum hominum admiratione sunt, aut, in sanctorum caelitum numerum auctoritate Romanorum Pontificum adscripti, deprecatores apud Deum et patroni habentur atque invocantur. Quos, ceteroqui, Sodales *conversos* seu laicos, cum pro condicione sua a periculis vacent, quae ex ipsa muneris granditate sacerdotibus sodalibus interdum impendent, atque haud dissimilibus privilegiis praecidiisque animorum fruantur, quae religio filiis suis materna providentia promiscue impertire consuevit, aequum est, caeleste vocationis donum et permagni facere et acceptum Deo grata voluntate referre, consilium saepe renovando, quod professionis suae die inierunt, congruenter vocationi usque ad extremum spiritum vivendi.—Hoc tamen loco Nos abstinere, dilecti filii, non possumus, quin vos hortemur attendere quam gravi teneamini officio vigilandi, ut fratres conversi, cum probationis tempore, tum in reliqua vita, spirtualibus subsidiis ne careant, quibus ad proficiendum perseverandumque indigent, iisdemque eo fortasse maioribus, quo humiliore ii condicione sunt humilioribusque funguntur ministeriis. Qua de causa moderatores, in decernendo ubi quisque eorum commoretur quidve operis faciat, debent quidem singulorum ingenia respicere et scopulorum, in quos forte offensuri sint, rationem habere; quodsi iidem aliquando ab religione officii discesserint, nihil pro paterno studio inexpertum relinquant ut fortiter eos suaviterque ad vitae revocent sanctimoniam. At praecipue moderatores ne desinant sodales laicos vel erudire ipsimet vel idoneis sacerdotibus in aeternis maximisque fidei veritatibus erudiendos committere; quas qui noverit et frequenter perpendat, sive in saeculo vivat, sive intra religionis septa commoretur, multa inde virtutum incitamenta hauriet. Haec autem, quae proxime diximus, ad Congregationum laicalium Sodales omnes pertinere quoque volumus; immo etiam hos doctrina religionis pleniore, atque eruditione haud vulgari, idcirco imbui opus est, quia plerumque pueris atque adulescentibus instituendis, suo ipsorum officio, vacant.

Habetis, dilecti filii, quae visum Nobis est, paternae instinctu caritatis, de exsequenda apud vos studiorum ratione, deque aliis rebus haud minoris momenti, vobiscum communicare. Ista quidem, ut, pro observantia in Nos vestra ac pro studio, quo flagratis, Sodalitatis cuiusque vestrae provehendae, libenter

vos obedienterque accepturos esse pro certo habemus, ita velimus in animis tironum scholasticorumque vestrorum insculpta haereant, atque in futurum, Patribus Legiferis bene precantibus, multa Institutis vestris beneficia et commoda tribuant. Caelestium interea gratiarum auspicem paternaeque benevolentiae Nostrae testem, vobis, dilecti filii, atque universis religiosis viris unicuique vestrum commissis, apostolicam benedictionem peramanter impertimus.

Datum Romae apud Sanctum Petrum, die XIX mensis martii, in festo sancti Ioseph Mariae Virginis Deiparae Sponsi, anno MDCCCCXXIV, Pontificatus Nostri tertio.

PIUS PP. XI.

SACRA CONGREGATIO DE RELIGIOSIS.

DUBIUM CIRCA DOTEM RELIGIOSARUM.

Ad normam cann. 551 et 643 Religiosa professa, e Religione egrediens aut ex eadem dimissa, si quidem dotem attulerit, eam, absque fructibus iam maturis, recipiendi ius habet; sin vero fuerit sine dote recepta, nec ex propriis bonis sibi providere possit, caritativum quoddam subsidium illi suppeditandum est a Religione.

Contingit vero, ut exstent Religiones aut Monasteria, in quibus dos allata efferat pecuniae summam satis exiguam, atque adeo Religiosa discedens multo minus obtineat ex debita dotis restitutione quam aliter ipsi, si absque dote fuisset recepta, ex caritate esset suppeditandum.

Cum id omnino alienum a mente Legislatoris videatur, quem certo constat voluisse Religiosae discedenti iri provisum de iis omnibus quae requiruntur, ut ipsa, modo tuto ac convenienti, domum redeat ac per aliquod tempus vivere possit, quaeritur:

"Utrum Religio, in qua dos non pertingit ad rationabilem subsidii caritativi aestimationem, omni obligatione erga Religiosam discedentem liberetur ex simplici dotis restitutione, an e contrario supplere teneatur id quod, iuxta can. 643 § 2, defecerit ad aequum subsidium caritativum constituendum?"

Sacra Congregatio, re mature perpensa, respondendum censuit, prout respondet: "*Negative* ad primam partem, *affirmative* ad secundam; facto verbo cum Sanctissimo".

Facta autem de praedictis relatione Sanctissimo Domino Nostro Pio div. Prov. PP. XI, in audientia habita ad infrascripto P. Secretario die 2 martii 1924, Sanctitas Sua resolutionem Sacrae Congregationis approbavit et confirmavit.

Datum Romae, ex Secretaria Sacrae Congregationis de Religiosis, die, mense et anno praedictis.

C. CARD. LAURENTI, *Praefectus.*

L. ✠ S.

MAURUS M. SERAFINI, AB. O. S. B., *Secretarius.*

DIARIUM ROMANAE CURIAE.

PONTIFICAL APPOINTMENTS.

6 February: Mr. William T. Johnson, Mr. James F. Houlihan, and Mr. Thomas Purcell, of the Diocese of Kansas City, Knights of the Order of St. Gregory the Great, civil class.

7 February: Monsignor Daniel Doody, of the Diocese of Syracuse, Domestic Prelate of His Holiness.

22 March: Monsignor Francis E. Ross, of the Archdiocese of Westminster, Domestic Prelate of His Holiness.

29 March: Monsignor Patrick Walsh, of the Archdiocese of Dublin, Domestic Prelate of His Holiness.

2 April: Messrs. Herbert Ward, of the Archdiocese of Westminster, and Martin John Melvin, of the Archdiocese of Birmingham, Honorary Chamberlains of Cape and Sword.

4 April: Monsignor Patrick J. McGivney, of the Diocese of Hartford, Domestic Prelate of His Holiness.

4 April: Mr. James A. Flaherty, of the Archdiocese of Philadelphia, decorated with the Grand Cross of the Order of St. Gregory the Great, civil class.

4 April: Mr. William J. MacGinley, of the Archdiocese of New York, Knight Commander of the Order of St. Gregory the Great, civil class.

5 April: Monsignor Francis A. Rempe, of the Archdiocese of Chicago, Protonotary Apostolic *ad instar participantium.*

7 April: Monsignori John G. I. McCormick, Joseph Francis Delany, Thomas Augustine Thornton, James Thomas McEntyre, John B. McGrath, Thomas M. I. O'Keefe, James B. Curry, Vincent Arcese, of the Archdiocese of New York, Domestic Prelates of His Holiness.

7 April: Monsignori John F. Ryan, Thomas A. Kearns, John Dettmer, Francis G. Ostrowski, Daniel Luttrell, and Michael Kruszas, of the Archdiocese of Chicago, Domestic Prelates of His Holiness.

7 April: Messrs. James J. Sullivan and Thomas K. Quirk, of the Archdiocese of Philadelphia, Honorary Chamberlains of Cape and Sword.

8 April: Mr. Edward Hearn, of the Archdiocese of New York, decorated with the Grand Cross of the Order of St. Gregory the Great, civil class.

8 April: Mr. Martin Conboy, of the Archdiocese of New York, Knight Commander of the Order of St. Gregory the Great, civil class.

8 April: Messrs. Joseph McAleenan, Joseph Schaefer, Alfred G. Talley, Francis P. Cunnion, of the Archdiocese of New York, Knights of the Order of St. Gregory the Great, civil class.

9 April: The Right Rev. Joseph Fréri, Director of the Propagation of the Faith, and Protonotary Apostolic *ad instar participantium,* of the Archdiocese of New York, Bishop of the Titular See of Constance (Arabia).

11 April: Mr. Edward Carry, of the Archdiocese of Chicago, Knight Commander of the Order of St. Gregory the Great, civil class.

11 April: Messrs. Anthony Czarnecki, Joseph McCarthy, Robert Sweitzer, and Francis Lewis, of the Archdiocese of Chicago, Knights of the Order of St. Gregory the Great, civil class.

12 April: Monsignor John Webster Melody, of the Archdiocese of Chicago, Domestic Prelate of His Holiness.

Studies and Conferences.

Questions, the discussion of which is for the information of the general reader of the Department of Studies and Conferences, are answered in the order in which they reach us. The Editor cannot engage to reply to inquiries by private letter.

OUR ANALECTA.

The Roman documents for the month are:

APOSTOLIC LETTER of His Holiness Pope Pius XI, addressed to Superiors of Regular Orders and other Sodalities of Religious Men, on the importance of study and spiritual formation of their members.

SACRED CONGREGATION FOR RELIGIOUS answers a question about the return of dowry to nuns leaving their convents.

ROMAN CURIA announces officially some recent Pontifical appointments.

CAPUT EST QUAM PLURIMUM SCRIBERE.

This may seem a queer title for the following conversational discussion between an old pastor and his assistants, but I believe it will justify itself to the reader. For the sake of simplicity I am going to group all the interlocutors of the pastor under the name of "Assistant". These interlocutors were not always friendly, often provoking, and usually eager to catch the veteran pastor in his magisterial statements, which he delivered with an apodictic air of his own. He did not have the disagreeable mannerisms of old Dr. Sam Johnson, as detailed for us by Boswell, but he did have the old Doctor's self-assurance, which was resented, consciously or unconsciously, by those who educationally were his equals or had gone at least through the same course of training. For some time I have felt that these conversations should be edited in some way, but as a reporter is not likely to come from among his interlocutors I am going to perform this office myself, as far as my memory and my notes will enable me. I did take some notes at times because I was always interested in these conversations and sometimes enlightened by them. I shall try to report and to

edit the discussions faithfully, omitting all digressions and personalities and putting together, for the sake of unity and of profit, what belongs together. If the Editor of the E. R. considers this sample discussion as sufficiently dignified and worth while, I shall, as time permits, write out my notes and recollections on other subjects.

Pastor: Well, Fr. Robert, you preached a really good sermon to-day. It was to the point and very practical and you had an interested and attentive auditory. A great deal has been writen about preaching, but complaints about the quality of the average sermon are still quite common. We who do the preaching know, of course, that preaching is not easy. Good preaching is not easy. If it were, many more of us should excel in this fine art and there should be more satisfied and edified hearers and fewer fault-finders among them. Physically and intellectually and spiritually, preaching is a very trying test of a priest's ability and spirituality. Schools and seminaries are often blamed for the failure of young priests to come up to the expectations of their congregations.

Assistant: Yes, they are, and I think justly so. When I think back to my own school and seminary days and experiences I cannot help but feel and say that I and my fellows did not get the sort and the amount of training for public speaking which were due to us. We had elocution and homiletic classes, but they were not taken seriously, and, I am afraid, not meant seriously.

Pastor: My young friend, you are not fair to your Alma Mater. I will not question your statement that they were not taken seriously, but they were meant seriously. If I were younger and had as much experience or as little as you have, I might make the same statement or assertion about my own Alma Mater, but I can point to three men in my class who did take things seriously and who have to-day an outstanding reputation for preaching. One of them had about as many and as great handicaps against him as Demosthenes himself, but he took real pains with himself and our professor took pains with him and encouraged him. No doubt some schools and seminaries are to some extent responsible for the failure of their students in this line, but only to a small extent. One must have had some experience in training or trying to train

young men for the pulpit to realize how very little can be done in this line with the average young man. This experience fell to my lot a good many years ago. But about that I shall tell you some other day. I am willing to say, however, that if our young candidates for Holy Orders had to undergo a preaching test before qualified judges, things might be different. As it is there are not even any well defined minimum requirements. And even if there were such requirements they would not prove an insurance against preaching failures, because good preaching demands continued efforts. No man is likely to preach well regularly and to grow in preaching power unless he lives a spiritual life and keeps on reading and studying and writing. The preparatory schools might perhaps be expected to do a little more to develop the faculty of expression in their students. When a young man gets his passport to the seminary he should be able to write his mother-tongue with fair correctness and express in good English such thoughts as he may have. At present most of the candidates for the seminary seem well versed in the current sport lingo and in the telling use of street slang, but they have not much more than a rudimentary conception of good English.

Assistant: That is rather strong language. I wish we had some college professors here to argue it out with you. I have no doubt the college men would not allow such a statement to pass unchallenged.

Pastor: Perhaps not. But what could they say in defence of their products? Do you think that young men can talk sport all day and all week and contract the habit of expressing themselves in the slang of the street, and at the same time acquire a feeling for pure English and the power of expressing themselves in it readily? The sense for good diction is developed by being exercised. The faculty of expression is developed by reading good English, by trying to speak it and especially by much and painstaking writing. Horace somewhere says: "*Caput est quam plurimum scribere.*" This seems to be self-evident. Any power is developed by being exercised. You can find plenty of classic authority for this both in the Greek and in the Latin writers, and common experience is also in support of it. Cicero says in his work *De oratore*—I think in chapter 33: "*Stilus est optimus et prae-*

stantissimus dicendi effector et magister." There can be no better preparation for speaking than that of writing because writing requires and stimulates thinking and exact expression of thought. We often imagine that we know a thing and that we will have no difficulty in expressing correctly and forcibly what we imagine ourselves to know; but when we get up to speak we fail to satisfy ourselves and we feel that we also failed to satisfy our hearers or, at least, that we failed to get our full and exact idea across to them. If we take the trouble to write out exactly what we wish to say we will clarify our ideas and get them into as nearly good literary form as we are capable of. And the exercise steadily develops and perfects our faculty of expression. The effort to express ourselves well and adequately and forcibly will protect us against acquiring mannerisms of expression and of becoming too colloquial and stale in our language. We all know how limited men become in their vocabulary and with what monotony they repeat the same phrases and turns of expression, if they do not write much and take pains with their writing. The effort to express ourselves clearly pre-requires clear and exact thinking and this will result also in variety of expression. Everyone of us has some originality and capacity for seeing and expressing things in our own original way, but many of us never become conscious of it. It is originality that is interesting. We are charmed by a speaker who sees things in a new way, in his own original way and who has a trained power of original expression. He has his own fresh phrases and word combinations. He coins his own epigrams. He fascinates and stimulates his hearers because he has the charm of novelty and of realism. He is different from others and full of surprises even to his regular audience. They never tire of him because there is always the freshness of novelty in what he says and in the manner of his saying it.

Assistant: Father, you seem to have acquired the faculty of expression. You do more than your share of the talking in conversation, but I am quite willing to listen as long as you say so much as you have just been saying and say it so well. I have been wanting to ask you the question, "What is the use of writing when one has no thoughts worth expressing?" Since you are insisting so much on Horace's *caput*

est quam plurimum scribere, I may very properly quote a line from the same *De arte poetica* which seems to me very apt for qualifying your quotation. I remember it because our professor in the sophomore year at college used it so often. "*Scribendi recte sapere est et principium et fons.*"

Pastor: Certainly, when you write you must have something to say. There are to-day many who write without having much or anything worth saying to say, yet writing does something for them. However, to write well, with regard both to thought and to expression, one needs some kind of wisdom. Horace undoubtedly meant more by *sapere* than mere brain power. He meant, I should say, insight into things, moral and intellectual appreciation of things. He did not know anything about that wisdom which Thomas à Kempis speaks of when he says 3, 31: "There is a great difference between the wisdom of an enlightened and devout man and the knowledge of a well-read and studious clerk. Far more noble is that learning which comes from above, from the divine influence, than that which is painfully acquired by the wit of man." It is this wisdom which is meant by Prov. 8, 17: "I love them that love me, and they who in the morning early watch for me shall find me." This wisdom is attainable by men of even inferior brain power, but it has to be cultivated by thinking and by living according to it. This wisdom is within the reach of men with very ordinary intellectual powers and attainments. And it will prove for them a *fons et principium* of good writing.

Assistant: I believe that if a priest cultivates this spiritual wisdom by meditation and holy living he will not need to do much writing. He will have abundant inspiration without writing out his sermons. This seems to be what Monsignor Benson meant when he advised priests against writing their sermons. I read something to this effect in Martindale's *Life of Benson.* I also read something of this kind about the late Fr. O'Brien Pardow, S. J., who never wrote a sermon and did not advocate the practice of writing sermons.

Pastor: I am glad you mention these two noted and impressive preachers. You must remember that Benson had written so much that his faculty of expression was well developed. Besides, there are two or three volumes of sermons among his works and when he was to preach a course of Lenten

sermons in New York, people were advised to read his sermon course beforehand by way of preparation. Father Pardow was an exceptional preacher who, though wanting in certain elocutionary graces, had talents that befitted him for preaching. He took endless pains with himself with a view to becoming an effective preacher. All that came into his mental net was fish for his preaching. We cannot all be Bensons and Pardows. We have to walk the common and ordinary way. And for us the chief thing is to write as much as possible because nothing else will make us think so much and express our thoughts so exactly as writing. We must write, however, with the needs of the pulpit in our minds. We must know our hearers and their needs and feelings. We must make our sermons speeches and not essays. Too many sermons are good enough for reading, but they lack the directness and the realism of the spoken address. Though I am primarily concerned just now with the facility and the power of literary expression I would caution especially every young preacher against the belief that ease and fluency of expression or the gift of the gab will make a good and appealing and effective preacher. Far from it. Glibness is not eloquence. Rhetoricians and writers on homiletics have laid down rules for writing sermons, but most of us have probably studied their teaching without much practical profit. A mere knowledge of the theory of preaching will help us little and will not make listening to us either easier or more profitable for our hearers, but the practice of writing persistently to bring home to some definite audience a definite, one definite religious truth or practice, will result in an ever growing power on our part to reach the understanding and to affect the wills and motives of our hearers. By a definite audience I mean the particular audience we are getting ready to address and with whose psychology we are reasonably familiar. I trust you have read what Cardinal Newman says about preaching in his *Idea of a University*. Some years ago I read somewhere, I forget where, the advice which Newman gave to a young preacher who had appealed to him for some practical directions with regard to preaching. I copied the points into my *variorum* book and will read them to you, if you will have patience until I can find it. Here it is. Of course, Newman advocated the practice of writing. He says: (1) "A preacher

should be in earnest—by which I mean that he should write, not for the sake of writing, but to bring out his thoughts. (2) He should never aim at being eloquent. (3) He should keep his idea in view, and should write sentences over and over again until he has expressed his meaning accurately, forcibly, and in a few words. (4) He should aim at being understood by his hearers. He should use words that are likely to be understood. Ornament and amplification will come spontaneously in due time. (6) He must creep before he can fly—by which I mean that humility, which is a Christian virtue, has a place in literary composition. (7) He who is ambitious will never write well, but he who says or tries to say simply what he feels and thinks, what religion demands, what faith teaches, what the Gospel promises, will be eloquent without intending it and will write better English than if he made a study of English literature."

Assistant: These seem to me excellent directions and I should like to have a copy of them. With your permission I shall take a copy of them for my own practical use. I intend to take a little more trouble with the preparation of my sermon and in particular to write a good deal more than I have been writing.

Pastor: Certainly. Return the book to me when you are through with it. No doubt most of us could and would become good writers and good preachers in time if we conquered our love of ease and our congenital laziness and keep on writing in spite of discouragement from within and from without. If we put enough pressure on ourselves and write regularly, though we may not feel like writing, we shall find that we get the benefit of the habit and that inspiration will come usually when we sit down to write. This is the experience of those who have tried it. And there is much pleasure in such creative work. There is pleasure in overcoming our *vis inertiae* or laziness. We all suffer from it more or less. We also get the sweet satisfaction which always comes from serious work done at the cost of self-conquest. And we conserve our nerve forces because we speak with more assurance and less mental strain, after going through the process of clarifying our mind by thinking out the subject and finding the proper expression of it by writing. Writing will foster thinking and develop

our capacity for it. In the course of time, by dint of much writing, we might come to feel a genuine writing urge or impulse. A man that has strong convictions, matured by long and much thinking, with a power of expression developed by much writing, will feel an imperious need of speaking out. It is a pity that there are so few priests that seem to feel this writing urge. Much talent is lost and much good remains undone. With our education and spiritual culture we ought to furnish considerable reading matter as an antidote to the bane of our ephemeral literature.

Assistant: I am surprised that you yourself have not been writing much for publication. You have a very fluent faculty of expression. You have been writing your sermons, as you have been telling me over and over again. You have a number of personal beliefs and theories and convictions and some experiences that might help some of us in some way. We need encouragement and we should be grateful to you for it.

Pastor: It is very kind of you to say this. I have not been writing for publication because, to be sincere with you, I have been partly diffident and partly lazy. I have often felt the urge, but the world in general and the theological world in particular seemed to be getting along very well without me. However, if the world has not lost anything by my silence, I myself have lost by it. The very first good effect of writing should have been a more vigorous intellectual life and spiritual stimulation for myself. A devotion to writing should, I am quite sure, prove an excellent hobby—one of the very best possible hobbies for us all, because our minds should become preoccupied with thinking and give less opening to temptations and idle dreaming. Though many of us are busy enough, yet even the busiest of us often have idle minds that are much troubled by all kinds of the most trying temptations. The habit of writing should help considerably to keep temptations out of our minds and make us stronger to deal with such as can not be kept out.

Assistant: Father, you make me think of the five-foot-shelf advertisements. I have been much amused by them and by the pictures which come with them. They remind me of the flamboyant claims and promises that are being made by many of our patent-medicine makers. I think most of the books on that

shelf are on the Index of the Church, either by name or merit.

Pastor: Yes, you are quite right about those books. Some of them are poisonous and the claims made for all of them are preposterously impossible. I have not made any such impossible claims for writing. I do not say that all who will attempt writing will become great writers, but I do say that men with the education that we priests get will develop whatever power there is in them. Writing will enable us gradually to cast every religious truth or fact into our own individual form. It will protect us against getting preached out. I have heard priests say: "I have preached so long and so much to my people that they are tired of me. There can be nothing fresh or novel for them in any sermon that I am able to preach to them." I do not believe that a priest who has been cultivating the art of preaching by writing out his every sermon and has taken pains with his composition will ever become stale or lose the charm of freshness and of originality. He will see truth in ever new aspects and applications. He will never preach the same sermon twice. He will not be satisfied with a sermon which he preached a year ago because he sees the same truth more fully. He may find on reading over an old sermon that there are telling points and phrases in it and that he cannot improve on them. If they are so good as to appeal to the writer himself they will bear repetition and the people will appreciate original old phrases when they hear them the second time better than they did the first time. They do get tired, I presume—all of us get tired of the outworn old phrases which were fresh and appealing once, but have been on every vulgar tongue for years and have often been misused. They ought to be segregated in the limbo of condemned phrases. Men who have received the education which is given to the candidates for the priesthood ought to be so free intellectually and so original that they do not have to borrow the phrases coined by others and copy their tricks of expression.

FR. WALTER, O. S. B.

St. Vincent's College, Beatty, Pa.

MARYKNOLL MISSION LETTERS. LII.

The Pagan Orient.

As a seminarian, before leaving for China, years ago, I was told it was the lure of the East that drew me on; and possibly it was. But I have since had to revise my ideas of the pagan Orient. An old friend assured me that "fields look green at a distance;" that China was just as drab as Main Street anywhere. It was hard to believe him at the time, in face of all that China has been pictured to the Westerner.

We hear of the languorous Orient, the luxurious East; we see bright Chinese tapestries and quaint thuribles, soft silken robes, royal peacock fans, embroidered matting and divans; the lines of Oriental poetry that we read speak of fantastic scenes, perlucid streams; opal and sapphire and pink pearls, of lurid sunsets and a brazen sky; the sketches that are drawn of Eastern life depict in simple strokes mere outlines of appealing beauty; or we see the jungles with luxuriant growth, giant ferns and riotous coloring, suggestive of mysterious allurements unknown to the Puritanic West. We hear in spirit the dulcet sounds of languishing melodies, the hypnotic beat of tomtoms, the clang of cymbal, and the rhythm of the native chant; we see the gorgeous vestments of the bonzes, the hideous but attractive idols, the solemn mysticism of the East, and around and through it all we sense the Oriental love of beauty, color, form, of delicate foods, rare dishes and delicious drinks. The East is like a hazy dawn, faint-tinted and misty with incense, but warm, alluring, promising exotic pleasures of an earthly Paradise.

Whom to blame or praise for this attractive picture is beyond me; from Marco Polo to the latest shipping literature there has been a consistent portrayal of pagan civilization as alluring.

Now I frankly confess I know nothing of India and the South Sea Isles, but I have seen something of Japan, Korea, Honolulu, and the Philippines, and a few places in China, and the scenes in each are alluring, but not the civilization. The scene is God's; the civilization is pagan.

American paganism is attractive, as its devotees must counteract the voice of conscience and the call of Christ; it has

stolen the beauties of nature and man's instinctive love of order, to benumb timidity and to distract; it has masked itself under borrowed trappings of Christian charity, and its sentimentality and cult of self are overcultivated virtues; it has refined to degeneration man's love of the good and beautiful, and it is the more insidious because it has imitated the truth.

In the East, paganism has not masked itself; it exists side by side with God's natural beauties. It is strangely like the old Puritan meeting houses of America, disfiguring the scene with ugliness and refusing alliance with the Creator. It may in former times have influenced the passions of the natives, but to-day it has reduced their lives to dreary, dingy plodding, to cringing fear and ugly outlook; it has put down with pessimistic phrase and proven fact any hope in the joys of life. It is beyond the experimental stage and, therefore, not alluring.

Pagan America is sensuous and employs the wealth of Ormus and of Ind to further its voluptuous ease, but the pagan Orient, from whatever cause, sees little or nothing of the things of beauty that are its product overseas. Japan enjoys its comforts to some extent, but China lives on rudest fare in dirty hovels and its luxuries are bare necessities.

The simplest statement about the Orient needs qualifying. When I say Chinese civilization is not alluring, I mean, to the Western seeker after luxuries. It is attractive to the missioner, but for the very reasons that repel all others. Take, for example, the room I am writing in. It is mud-brick, unpainted, unplastered; its darkness is an eye-strain and its mouldy dampness makes it a haunt of rats that stare at me. The dirt floor has reached its limit of saturation and there is a pool of water in one corner where the pigs forget their itch. The dust on the table has been swept by the wind into fantastic designs, the only ornamentation in the room. I am sitting on a wooden horse and a plank on others make my bed. The dinner has just been finished and the greasy dishes share the table with a broken lamp chimney, three empty boxes, odds and ends of Chinese books, a can of kerosene, and my writing paper. The dinner consisted of a broth, scrambled eggs, a fish, green vegetables and rice, but all hopelessly anointed with oil and strengthened with garlic. To me this is simply a stop-over in a camping trip of ten days; to the Chinese it is their daily habitat,

with the addition of their notion of a feast in honor of their guest. To find the allurements of Oriental civilization in this, one must close his eyes and recall the novels he has read.

Still, from one point of view, it all is attractive, even to the natural man. Unconsciously or not, we like to pit our strength against hardships; especially we Westerners like to assure ourselves we are as hardy as the native, that the white race is not degenerate and can live without the blandishments of modern luxuries. Spiritually, there is a tonic in the test with its appeal to mortification.

Whether prolonged living in such squalor is hurtful or not to the Chinese, I do not know. It certainly does not make for the delicacy of action that is assumed by the American pagan; it is at least sincere. Of course, Oriental pagans are not saints, despite the rigor of their life, but the problem of their conversion is simpler; it is a clean-cut issue, sharply defined, and the folly of the Cross is less a stumbling-block to their calloused, stone-bruised feet. Western paganism is esthetic without the God of pain; Oriental paganism is ascetic without the God of love.

We must still qualify Oriental paganism. In one sense, it is alluring as a puzzle. Christianized, Oriental stoicism would be an example for effete Western paganism; it has a vigor and virility that need be but baptized to recreate the asceticism of the early hermits. Unchristianized, it remains a brutal force, rendering the Oriental unsympathetic to true charity, blunted in his finer nature; living patient, pacific bovine lives, with eyes that see no farther than the field to be plowed to gain his daily bread; his philosophy is the outcome of his toiling life seeking happiness in restful peace.

The genuine attraction of the East is the refreshing possibilities of its civilization. It is pagan but not enticingly sensual; like the Chinese shops, it does not display its wares, nor flaunt its rottenness in brazen shame. It is pagan but not unstable; there is no heedless rush after novelties, new fashions of thought or dress; no "restless panting of their beings"; it is pagan but acknowledges the natural laws of justice; capitalism has no hold in China; the workman is respected and labor enthroned; there is little government or less need of it in China. It is a partriarchal civilization, grown so slowly and conser-

vatively that it has preserved its unity and respect for authority. It is the antipodes of Western civilization, and though its temples are severe and dingy, unlit by the Light of the World, they still are far more attractive than the tinseled shrines of degenerate modern paganism.

F. X. FORD, A. F. M.

Yeungkong, China.

THE USE OF ECCLESIASTICAL COLORS.

To the Editor, THE ECCLESIASTICAL REVIEW,

In my short articles in the April and May numbers, I treated of matters which should be of interest to prelates. In this issue, may I presume to call attention to a few common errors in regard to ecclesiastical colors.

A very common mistake exists in regard to the bishop's color. Many are under the impression that it is purple. For this reason, when a reception is given to a bishop, the decorations will be in purple. Through ignorance of ecclesiastical etiquette, invitations, menu cards, engrossed or engraved addresses and similar things are printed in purple when a bishop of bishop-elect is concerned. Purple is the color of a bishop's ecclesiastical garments, which, no doubt, is the cause of the mistake. Now, the episcopal color is green. Decorations of any kind in honor of a bishop should be in green. The drapery on the bishop's throne and the prie-Dieu should be green, except in penitential seasons and on occasions of mourning, when they are draped in purple. When a bishop is celebrant at Pontifical High Mass or Vespers in his own diocese or is present on his throne on the occasion of any church service, the drapery on the throne is the same color as the vestments or, as we generally say, "the color of the day".

Another error is common with those who make birettas for the clergy. The lining of a bishop's biretta should be green. Here I might remark that the lining of the biretta of a cardinal is scarlet red; that of a prelate di mantelletta is crimson red; that of a prelate di mantellone is purple. The biretta of a priest should have no other lining than black. Cardinals and bishops have the use of two birettas, one covered with silk for the summer and the other covered with light cloth for the

winter. Inferior prelates wear a silk biretta throughout the year. Birettas of ecclesiastics of lower rank should have no other lining than black and should be covered in woollen. The top of the biretta should have a tuft or, as it is sometimes called, a pompon. Some birettas have a small loop of silk string on the top. This is not proper for the reason that a cardinal alone wears this at the top of his biretta at the point where the three horns meet. Some religious orders and congregations wear cords at the top of the biretta in the shape of a loop, but the secular clergy should wear the tuft or pompon. A velvet cover is not proper for any biretta.

Some might think these are trifling matters of little importance. The Army and Navy place much importance on the dress and insignia of the different ranks of officers or different divisions of the soldiers, sailors, and marines. Some large organizations are very particular about the most minute details in color and other features of their society emblems and officers' insignia. Should not the officers of Christ's army and His society be particular about traditions, customs and regulations in regard to the distinguishing marks of their respective ranks?

O. H. MOYE.

Wheeling, W. Va.

INTERCHANGE OF OPINION ON METHODS IN APOLOGETICS.

To the Editor, THE ECCLESIASTICAL REVIEW,

I hope the suggestions made in the April issue of the REVIEW regarding new methods of apologetic instruction will bring suggestions from priests whose prayerful lives and fruitful experience have given them the privilege of receiving converts into the Church. If the REVIEW were to furnish occasional information about the methods employed in bringing the saving truths of the Church to non-Catholic minds, many of us would be eager to adopt them.

The average American priest is not especially impressed by untried theories, but show him results from actual efforts and experience and he is attentive, willing to be convinced, and apt to follow the example set.

To bring non-Catholics into the Church requires certain gifts of both mind and manner. My observation of many

priests who have met with success in the convert movement is that they have become especially qualified through prayer and the direction of the Holy Ghost. I have known priests who, as human qualifications go, seemed hardly fitted for this work, but who cultivated a special devotion to the Holy Ghost. They had the "sense of Christ", of which Pope Pius X speaks: "And other sheep I have that are not of this fold; them also I must bring, and they shall hear my voice, and there shall be one fold and one shepherd" (John 10:16).

I once heard a conference to priests on the method of presenting Catholic truths to the non-Catholic mind. The preacher was an example of a man who temperamentally seemed entirely unfitted for the work of making converts. He had great devotion to the Holy Ghost, and I learned that through his tireless efforts he had made more than one thousand converts.

In this connexion I recall Father Dunn's excellent article, "The Pastor and the Other Sheep", which appeared in the February issue, 1914, of the REVIEW, (Vol. L, p. 148).

If the great need of the survey of which the writer speaks could be brought home to them, priests might be induced to make known their experience in the work of convert-making through letters or communications to the REVIEW. One reads with unflagging interest the Maryknoll Mission Letters; but surely the letters of zealous priests of our American cities and rural districts, telling their brother priests how they contrived to get a hearing for the teachings of the Catholic Church in their respective localities, would not prove less interesting. To many a young priest such letters, by indirect suggestion, would have the force of a positive command: "Go, thou, and do likewise."

It is true, no doubt, that some of our priests will hesitate to write letters recording their apostolic experience, lest they be considered self-laudatory; or they may fear the good-natured raillery of their brother priests. Such modesty is edifying; but it is also true that those who lack initiative and who need the experience of others to be set in motion, lose the opportunity to profit by the methods employed by others with success. It is important to know the non-Catholic mind; and to become acquainted with the methods by which it has been most success-

fully approached. But besides this it seems possible and surely desirable, through the united efforts of our American priests, to build up a practical side to our apologetics which will enable us thoroughly to understand the religious errors, the religious psychology, of the non-Catholics of the United States. This would answer the demand in the seminaries for a more thorough and practical course of apologetics suited to our conditions in America.

J. A.

IMMOLANDUS.

Reply to a Critic.

To the Editor, THE ECCLESIASTICAL REVIEW,

In the January number of the REVIEW, a critic considers a quotation from St. Cyprian a singularly inapt illustration, as given in the article: "A New Theory of the Eucharistic Sacrifice".[1] The illustration runs thus: "On the other hand, the Fathers indicated the *present action* by *immolandum*. An easy illustration of this is found in St. Cyprian in which *only present action* could possibly be intended, thus: 'Et Isaac ad hostiae dominicae similitudinem praefiguratus, quando a patre *immolandus offertur,* patiens invenitur."[2] The oblation is made here in the act of immolating. It was only then that Isaac's patience was called forth, for up to the moment of being bound and made ready for the sacrifice he knew not whence was the victim. The meritorious oblation was complete, and Abraham's sacrifice of his only son was accounted by God as *done.*" In the same article (p. 461) the writer had previously stated: "By these distinctions Père de la Taille restricts *victima immolanda* to the sense of a *future* act of immolation, but gives no authority for so doing, whereas grammatical construction would accord to *victima immolanda* the sense of present action in process of moving to its term."

However, the critic finds the illustration unfortunate since Isaac was not *actually* immolated but "is offered *to be* immolated". To reply: the *gerundial* sense of *to be* involves *pre-*

[1] THE ECCLESIASTICAL REVIEW, November, 1923, p. 472.

[2] "And Isaac prefigured to the likeness of the Divine Victim, when he is offered by his father to be immolated, is found patient." St. Cyprian, *Lib. de bono patientiae, Opera,* p. 585.

sent action—a movement in actual progress from the *terminus a quo* to the designed *terminus ad quem*. Quite true, by reason of Divine interposition, Isaac was not actually *immolated*. That is to say, the *actual immolating* never reached its designed term. Nevertheless when the angel intervened, Isaac was actually *being immolated* (*in fieri*, not *in facto esse*) simultaneously with the oblation. Similarly, of His *actual* Passion *alone* is it true to say: "Christus qui *semel se* pro nobis *obtulit immolandum*." And this precisely because the *in fieri* or *in fluxu* process did not culminate in the *finished immolation* until the *Consummatum est*. Moreover, the actual immolating, or *the being* immolated, was protracted *ab horto usque ad mortem crucis*, and was simultaneous with our Lord's Oblation (*semel*). Hence this *Bloody Oblation*, offered in the *actual* Passion, is the *unique* Oblation—the sole *semel oblatio* of the Fathers, and the Council of Trent.

Immolandus is the *present action* in the Passion and on the Cross; in which action our Saviour was *being* immolated *usque ad mortem crucis*—even up to the last on the very cross itself. So little of *futurity* is there in the *immolandus* that the Church sings in the Passiontide hymn, "Lustris sex qui jam peractis" (Dominica ad Laudes)—

". . . . . .
Passioni deditus,
Agnus in Crucis levatur
Immolandus stipite."

Contrariwise, the phrase *se obtulit immolandum* could not apply to the Oblation of the Last Supper, inasmuch as *that* Oblation was not a progressive act of immolation. There our Blessed Lord *incruente* was immolated instantaneously; *immolatus*, not *immolandus* as in the Passion *Finish*—death by *crucifixion*. St. Thomas Aquinas—Doctor Eucharisticus—makes this point clear, thus: "In instantaneous changes a thing is *in fieri*, and *in facto esse* simultaneously".[3] Again: "In transubstantiation there is *no movement*, since there is no common subject, nor *mutation* because the term of transubstantiation is *actually* preëxisting."[4]

ALFRED SWABY, O. P.

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[3] 3a Q. 75, a. 7 ad 2[m].
[4] 4 D. VIII, Q. 2, a. 1, sol. 3 ad 1[m].

THE "TWO METHODS".

To the Editor, THE ECCLESIASTICAL REVIEW,

Under the above title Mr. Charles Gautier in the 17 April issue of Ottawa's *La Voix du Sol* calls attention in a lengthy article to the criticism by Mr. J. A. Foisy of *La Sentinelle* on a recent publication in the ECCLESIASTICAL REVIEW concerning ethnological religious problems in the United States. The methods discussed are those of evangelizing immigrants in process of nationalization in the melting-pot. The first method is that of teaching each group in its own national language, and the second is by instructing them in the national language of their adopted country. Apparently the article in the ECCLESIASTICAL REVIEW was in favor of the latter method and Messrs. Foisy and Gautier express their surprise.

Without entering into the merits of the question it may be of interest to refer to a lecture recently delivered in English by a professor of the University of Edmonton, Alberta, and translated into French, with more or less approval, by *L'Echo du Collège* of Edmonton. Although the lecturer did not discuss the question above mentioned, the point made by him and enthusiastically received by his translator may have a bearing upon it with reference to Canada and indirectly to the United States. That point was that there are two distinct nations in Canada, distinct as to civilization, traditions, language, customs, etc., one French and the other English. The English Canadian nation includes all other groups except the French Canadians. Stipulating this fact, the lecturer traced the relations of the two constituent elements in our national history, pointing out the ill-concealed efforts of the original British element to absorb the French, and showing that it was ineffectual on account of the antiquity and stability of the French civilization, superior in many respects to that of the English, as well as on account of their numerical strength and solidarity. The fact of this long-sustained effort on the part of the British to absorb the French is largely responsible for their sensitiveness regarding radical concerns and affects their view-point with relation to other radical groups whose circumstances of citzenship and whose national status are actually far different from theirs.

The French Canadians constitute a compact, strong, and well-organized national unit in race, language, religion, and character. The unjust attacks of the original British element on their entity have really contributed even more to strengthen and unite them and incidentally to increase if possible their fidelity to our holy religion which was one of the distinguishing characteristics that kept them separate from their conquerors and would-be destroyers.

The "English" element on the contrary, as was pointed out by the Alberta lecturer, are not homogeneous as to origin and traditions, but are of many different groups nationally and religiously, the great majority of them being "tossed about by every wind of doctrine". Even the original British element was not homogeneous, as it was composed of English and of Scotch and soon of American Tories also. Later came the Irish, whom the French of Canada are too apt to include as British, although originally they are as distinct from the latter ethnologically as are the French. Followed Germans, Norwegians, Swedes, Danes, Swiss, Polish, Russians, Hungarians and Austrians of all the varying groups of the old Austrian Empire. Of these the majority were Ruthenian, Polish and German. These groups all now form the English-speaking population of Canada, of which the really English proportion is very small. The differences of language and nationality of their forefathers are actually as much a distinguishing characteristic of this half of our Canadian people as is their common adoption of the English language here as their national medium of expression. True, there are large numbers of the original European settlers who retain their former tongues, but they are already formed and mature, and religious teaching has not nearly so much to do with them as with the rising generations, the language of whose education, of whose reading and knowledge medium, and whose writing, is English and English alone, as, though they speak the various maternal tongues to their progenitors of the immigration, they never learn either to read them or to write them.

The French Canadians are the original settlers of this country, and by virtue of that fact as well as by their homogeneity and numerical strength they are entitled to a distinct national existence. The British were entitled to a national recogni-

tion by right of conquest in Canada. But the Canadians who have left their own lands and come in groups or individually to become citizens of a country already well organized and to enjoy its privileges were, and are, under obligation to accept the characteristics of citizenship, including its laws and either of its two national tongues. Nor do they wish to do otherwise. Almost without exception their Canadian-born have willingly and even anxiously adopted English-speaking Canadian civilization which distinguishes them from any and all of the Old Country people.

Our religion, we are apt to forget, must not be a barrier to separate us, since there is only one true faith, and every individual of whatever race or tongue is obliged to profess it. We are under obligation to preserve our own religous truth, and to bring our brethren to the fold as well. The influx of so many new Canadians of the true religion and their absorption by the English-speaking element is surely providential in this regard. It will tend to hasten the eventual conversion of the non-Catholics who hitherto have been prone to consider Catholicity a mark of the French and therefore to shun it. Undoubtedly native priests are of very great advantage to the immigrants themselves, but English-speaking priests conversant with the literature and customs of English civilization are an absolute necessity to the succeeding generations yet to be formed, because English is the language of their education and culture by choice and by the school laws of the West at least. They cannot respect a faith acquired only through the medium of the tongues in which they are illiterate and which they are apt to class with the other abandoned traits of their fathers. They require those experienced guides of longer standing, whose steps they are following, while they expose themselves necessarily to the influence of professors and teachers not of the Faith, in order to preserve their own convictions and to prepare them for their evident rôle of missionaries to their fellow citizens.

In the past in the United States great American prelates like Archbishop Hughes and Archbishop Ireland made it their policy to make their Catholic populations as familiar as possible with American institutions and the English language, because they knew that eventually these would be Americanized and

wished them to realize that Catholicism is American also as well as European. Their adoption of the second method has achieved the present exalted status of the Catholic Church in the United States.

W. F. CAVANAGH.

Saskatoon, Canada.

THE PERIOD ALLOWED FOR EASTER DUTY.

Qu. According to Canon 859, § 2, the time allowed for Easter duty is from the fourth Sunday of Lent until Trinity Sunday. The Lenten regulations in different dioceses still have the old time. What is the solution? I would appreciate it if you would answer in the REVIEW and clear up a difficulty that is worrying many priests.

Resp. Canon 859 §1 promulgates anew the decree of the Fourth Lateran Council, and in section 2 the period from Palm Sunday to Low Sunday inclusive is fixed as the time for the fulfillment of the Paschal precept of Communion, which the pastor or confessor may, for sufficient reason, extend in individual cases. By the same section any local Ordinary may anticipate or extend this time for any parish of his diocese or for several parishes or for the entire diocese, but not before the fourth Sunday of Lent or beyond Trinity Sunday.

The Easter time in many countries has been determined by special indults received from the Holy See; thus in Ireland it extended from Ash Wednesday to 6 July; in Latin America from Septuagesima Sunday to the octave day of Corpus Christi; in the Philippine Islands, from Septuagesima Sunday to the Feast of SS. Peter and Paul.

For the United States, Pope Pius VIII granted an indult (26 September, 1830) by which the time for the Easter duty extended from the first Sunday of Lent to Trinity Sunday. These various indults were not abrogated by the restatement of the old law in canon 859, since canon 4 provides that indults granted by the Holy See which are still in use and have not been recalled, are still in effect unless they are expressly revoked by the canons of the Code.

(Examples of express revocation of existing privileges are not infrequent in the Code; e. g., canons 460 §2; 519; 876 §1 964 §4; 1157.).

ABSOLUTION OF CONVERTS FROM HERESY.

Qu. In Canon 2314, § 1, of the New Code, it is stated that "omnes et singuli haeretici aut schismatici" are subject to an excommunication, which *in foro conscientiae* is reserved *speciali modo* to the Holy See, and *in foro externo* to the Ordinary.

Arregui, however, says (p. 78, 8th edition) that "material" heresy is devoid of all guilt, at least until doubt arises in the mind of the heretic concerning the truth of the sect to which he belongs.

On the occasion of the reception of a convert into the Church, what must the priest do? Must he previously secure from his bishop faculties to absolve from excommunication the convert, who in the vast majority of cases is only a material heretic?

Of course it is plain that after the absolution from the excommunication is given *in foro externo,* he or any other confessor can absolve the convert *in foro conscientiae.*

Resp. The censure directed against heretics in Canon 2314, affects only formal heretics as defined in Canon 1325. Those who are born and reared in a non-Catholic sect generally do not come under this definition and hence do not incur the censure imposed on heretics.. In practice, however, it is more prudent to regard all who adhere to heresy after their fourteenth year as excommunicated *in foro externo.* Hence if they are converted, they need absolution from the censure *in foro externo.*

Canon 2314 states that the Ordinary, in virtue of his ordinary power, may absolve from this censure *in foro externo,* provided an abjuration has been made before two witnesses and all the other requirements have been fulfilled. The Ordinary may communicate this power to his priests, habitually or in particular cases (199), since no restriction of delegation is expressed.

In the reception of converts, therefore, if the convert has not completed his fourteenth year, no abjuration or absolution from censure is required; the profession of faith suffices. If the convert has completed the fourteenth year, the priest who receives him should first determine whether he has the faculties to absolve from heresy, either habitually or in this particular case. When he has assured himself of this he receives the abjuration and profession of faith before two witnesses and then absolves from the censure *in foro externo* (inserting the word "forsan"). The form of a juridical trial is thus pre-

served. The priest, acting as delegate of the Ordinary, is the judge, the convert voluntarily confesses his heresy, and the witnesses attest the fact of abjuration and profession.

MINISTRATION OF EXTREME UNCTION, IN CASES OF ACCIDENT.

Qu. The professor of Moral Theology who prepared us for ordination cautioned us that Extreme Unction may sometimes be advisable when to all appearances the person is dead. He mentioned cases of sudden death like apoplexy. Does this apply to sudden deaths by accident, such as a fall from a scaffold, suffocation, burial in mines or sandpits? I assume that the priest in such cases reaches the person within a reasonable time after the accident when life may be still latent, though there is no external manifestation of vitality?

Resp. The sacrament of Extreme Unction is administered to baptized persons who are in danger of death from sickness. The probability of death excludes only the certainty of death. Since in cases of sudden death the apparent signs indicating that the senses have ceased to function are not necessarily proof of actual cessation of vitality or even of consciousness, the subject is entitled to the benefit of the doubt by the conditional administration of the sacrament helpful to those who are in the probable danger of death. P. Pruemmer:[1] "Hoc sacramentum sub conditione administrari potest etiam per semihoram, postquam homo apparenter mortuus est". Other theologians allow a longer time, according to the indications of the accident.

Under these circumstances the conditional administration of the sacrament is made in the form "si es capax" and not "si es dispositus".

FIRST NOCTURN OF CONFESSOR NON PONT.

Qu. Recently you gave a rule for the choice of the first Nocturn lessons in the case of Doctores Ecclesiae. I find in the case of Confessors non Pontifices the rubrics sometimes call for "Beatus Vir" and at other times for "Justus", the alternative lessons given in the Commune Sanctorum (Conf. non Pont.). Is there any reason for the selection in particular cases?

[1] *Vademecum Theologiae Moralis*, n. 802.

Resp. Yes. The lessons beginning "Justus si morte praeoccupatus fuerit" under the Aliae Lectiones evidently refer to men whom the author of the Book of Wisdom, from which the Lessons are taken, means to characterize as having died before reaching old age, yet without forfeiting the holiness of wisdom which is ordinarily attained through ripened experience in holy living. "Senectus enim venerabilis est non diuturna neque annorum numero computata—sed aetas senectutis vita immaculata". Hence the latter reading is preferred to that from the book of Ben Sirach, "Beatus vir qui inventus est sine macula" in the case of canonized saints who died before having attained mature age (forty years), as is explained in a decision of the S. Congregation of Rites (29 July, 1904, ad IV).

MODERN DEMOCRACY AND THE CATHOLIC CHURCH.

To the Editor, THE ECCLESIASTICAL REVIEW,

The recent trials of United States Government officials, including the Attorney General of the Nation, and implying systematized corruption among those who make our laws or interpret them, have caused serious discussions as to the superiority of democratic or republican rule over the old hereditary and monarchical systems which have been commonly denounced by our popular orators, in advocacy of limitation of immigration quotas, on the ground that foreigners are apt to import either socialist principles or else antiquated monarchical notions, which prevent their thorough sympathy with our laws and methods of government.

Not long ago a respectable minister who conducts a successful church organization among the Scandinavian immigrants in our neighborhood, vigorously declaimed against the notion that presidents are any more upright than kings. His speech was printed in the local paper. When I alluded to one of his friends, an intelligent physician, on the danger of such propaganda in the United States and the prejudices it is apt to foster against immigrants, he answered that we Catholics were sympathetic with republican forms of government simply because our Church was built on the democratic principle. The Pope, cardinals, bishops and pastors, though possessed of absolute authority when elected, were chosen from among the people

and never by hereditary succession. When I pointed out that they nevertheless anointed kings and emperors, and for centuries in European history had acknowledged their rights as sacred, he said that that was true only when the rulers themselves acknowledged the sovereign authority of the priesthood over all temporal rule, and so forth.

Would it not be a good thing to have the attitude of the Catholic Church in her principles and laws regarding Democracy discussed in the REVIEW? It would give many a priest a clearer idea as to the stand we must take in legislative matters without having the reproach hurled at us that we are opposed to or out of harmony with Democracy, because we appeal against abuses of our personal and religious rights and privileges through forced legislation. It seems to me that we are coming closer every day to the time when we shall have to fight for our rights of conscience, especially in the matter of education.

AN AMERICAN PRIEST.

MORALITAS SECTIONIS CHIRURGICAE TUBAE FALLOPIANAE.

Qu. Medicus quidam hanc solutionem quaerit: Licetne, operatione caesaria peracta, tubam (fallopian) quae semen in ovaria adducit secare ne uxor iterum praegnans evadat. Constat certum periculum mortis adesse propter arctitudinem si iterum conciperet. Ad incommodum caesariae operationis removendum (quod gravissimum est) aut ad vitam servandam conjuges petunt ut uxor sterilis aut impotens reddatur.

Resp. Licet tubam fallopianam secare si ita morbo afficitur ut vita vel sanitas mulieris hic et nunc periclitetur. Non licet tubam istam secare ne mater iterum praegnans evadat. Haec operatio ab Apostolica Sede jam reprobata est, et merito quidem, nam effectus malus, mutilatio in re gravi directe intenditur uti medium ad effectum bonum (futuri periculi remotionem) consequendum. Hoc dominium in membra sua matri non competit. Haec operatio minime suadetur in casu dato etiam a medicis acatholicis. Audiatur hac in re Joannes Hirst ex libro suo—*A Manual of Obstetrics* (Phila. 1919, page 482): "This (sterilisation) should never be done except with written consent of both husband and wife. Verbal consent is not suf-

ficient, as patients have been known to change their minds, and it is well to have the written proof of consent." (Ex hoc eruitur gravitas hujus mutilationis.) "The dictum of 'once a cesarean always a cesarean' is not borne out by the facts. . . . A clean cesarean wound will safely withstand subsequent labor. (P. 484.) Repeated cesarean sections are common. As many as ten have been successfully done on the same patient. This fact must be considered before the question of sterilisation of the patient is decided upon."

SHOULD THE CELEBRANT OF MASS STAND WHILE THE PREACHER READS THE GOSPEL?

Qu. Will you kindly tell your readers what is the rule for the celebrant of Mass while the preacher in the pulpit reads the Gospel. Does the celebrant rise and remain standing, or does he simply take off his birettum while he remains sitting? J. E. E.

Resp. Preaching after the Gospel of the Mass is not a part of the liturgical function, although permitted by common usage and recognized authority, which does not interpret it as an interruption of the Mass. Hence while the celebrant takes his place at the seat on the Epistle side, he does not rise at the reading of the Gospel by the preacher. Established ceremonial, however, prescribes that the celebrant recognize, by removing his birettum, as an act of reverence, the making of the sign of the cross (or the giving of a benediction, the reading of the Gospel, and at the mention of the names of Jesus and Mary). "Si ipse celebrans concionem non habet, accedit ad scamnum et ibi sedet coöperto capite. Caput detegit cum fit signum crucis, et enunciatur sacer textus concionis, ac quoties proferuntur sacra nomina Jesu et Mariae" (*Sacra Liturgia*, V. d. Stappen, vol. V, n. 116).

The congregation rises as a matter of church discipline and as an implied profession of faith and reverence while the preacher reads the Gospel; it is not a liturgical prescription.

Criticisms and Notes.

THE SACRIFICE OF THE MASS. By the Right Rev. Alexander MacDonald, D.D. B. Herder Book Co.: St. Louis, Mo. 1924.

The fruits of twenty-five years of study of the Mass are contained in this scholarly work of the Bishop of Victoria, B. C. The aim of the book is to set forth the Holy Sacrifice in the light of Sacred Scripture and Tradition, to make clear the Scriptural and the Patristic conception of the Sacrifice of the New Law. This purpose is carried out in a logical way, and additional interest is secured by a number of apt quotations. The opening chapters treat the true idea of sacrifice and a history of the sacrificial idea in the Mass. Then follows a discussion of how the Mass is a sacrifice. The learned author points out that the action of the Mass is one and the same with the action of the Last Supper and Calvary; there are not three separate sacrifices but one sacrifice. "The action inaugurated by the High Priest at the Last Supper and the Passion consummated by the death of the Victim on Calvary coalesce into the one sacrifice of the New Law, which is offered daily on our altars." The oblation was made in the Cenacle, the immolation took place on Calvary, and the ritual or ceremonial offering is found on Catholic altars. The mystic immolation in the Mass identified with the bloody immolation on Calvary is shown as the formal constituent of the sacrifice. The testimony of Scripture and Tradition to the oneness of the Sacrifice of Christ is then shown with the Mass as the perpetuation of Calvary. The traditional teaching of the Church as expressed by St. Thomas that the Supper, Calvary, and the Mass are three stages of one Sacrifice is then discussed, and the author shows that, in the light of the Old Testament ritual, the Sacrifice of the Cross is liturgically incomplete without the ceremonial offering of the Victim in the Mass. How Calvary is both represented and re-presented on our altars through priests as instruments of the one High Priest is shown and the Mass is set forth as the sin offering for the sins of the world. Chapter XI is an ascetical gem, which a priest could preach word for word as a sermon on frequent and fruitful Communion. The book concludes with a discussion of the Mass stipend as a fee for the bodily service involved in saying Mass.

This book is a scholarly treatment of a rich subject and reflects praise upon its author. However, one may disagree in some points with His Lordship, as Monsignor Lepicier says in his introductory letter. For example, the Bishop states that the Last Supper was not the first Mass and the mystic shedding of the Blood in the Cenacle

was not in itself a real sacrifice. The traditional teaching is directly opposite. In St. Matt. 26: 28, the present participle ἐκχυννόμενον in conjunction with the present tense ἐστίν proves that the shedding of the Blood took place there and then and establishes the point that the Last Supper was a real, true sacrifice. Cardinal Manning is quoted in the book as saying: "That which was done in the Paschal Supper in the guest chamber and that which is done upon the altar in the Holy Mass is one and the same act—the offering of Jesus Christ Himself." In Chap. III we read: "It is a question that has been much debated whether the offering that Christ makes in heaven is sacrificial in the strict sense. St. Paul would seem to imply that it is." The Epistle to the Hebrews as interpreted by the best commentators is opposed to this view. Cornelius à Lapide, speaking of the Ep. at Heb. 10: 14, says: "Dat causam cur Christus jam sedeat a dextris Dei. Causa est quia una sui oblatione Christus omnia consummavit ut nihil jam ei offerendum restet."

F. X. S.

THE MASS. By the Rev. A. Sicard. Translated from the French by Rev. S. A. Raemers, M.A. B. Herder Book Co.: St. Louis, Mo.; London. 1924. Pp. 102.

These simple talks to parishioners on the Mass are well calculated to inspire respectful understanding and hence for the faithful devotion at the Holy Sacrifice. They explain in language easily interpreted the meaning and purpose of the action and parts of the Mass; the sacred vestments; the altar; the ceremonial at high Mass. But all this is done by practical illustration from Catholic history and by appeals to the devotional sense of the hearer or reader which impress the sublime functions upon the memory, the understanding, and the heart. The little volume lends itself admirably for use in a series of instructions on the central act of Catholic worship, not of course without some adaptation to the particular class of hearers whom the priest may address.

NATURE ET OBLIGATIONS DE L'ETAT RELIGIEUX. Discipline actuelle. Par Lucien Choupin, S.J., Docteur en Théologie et en Droit Canon; Prof. de Théologie Morale et de Droit Canon au Scolasticat d'Ore, Hastings.—Gabriel Beauchesne: Paris, 1923. Pp. 581.

Fr. Choupin, S.J., has given us a most satisfactory interpretation in a special commentary on that part of the new Code of Canon Law which treats of the Religious Life. Not that all which is re-

quired for a complete treatise has been said by him; for he promises a second volume in detailed illustration of those canons which deal with the penal code, the dismissal of subjects, and kindred topics. But as far as the positive and constructive side of the subject is concerned we find nothing that seems to call for improvement or correction. The terms of the matter in discussion are accurately defined either from the Code or from approved writers on ecclesiastical law. Each canon is examined and its corollaries are drawn out under distinct heads in catechetical or didactic form. Wherever it seems desirable, the traditional practices are contrasted with the new law and the principles of the distinction are set forth to justify each change. Not only the legal aspects are emphasized, but the moral, disciplinary, and historical motives are pointed out to create a fuller understanding of the reasons that lead to the observance of rule and the essential element of acquiring perfection in religion. There is an admirable chapter on the distinctions of Christian perfection in the world and that which is the aim of the evangelical counsels; also the perfection of the religious state is distinguished from the perfection of the episcopate. Whilst our author follows the order of the Code in the development of his subject, he avails himself in the main of Père Gutrelet's standard work on the religious state, at least wherever there is question of ascetical exposition and the methods and counsels to be observed in the spiritual life. The Appendix contains the recent decisions of the Sacred Congregation on mooted points of interpreting the rules and constitutions, while the references in footnotes throughout the volume assure us of the validity of the judgments expressed. A full topical index facilitates the ready use of the commentary.

A RETREAT FOR PRIESTS. By the Reverend Walter Elliott, of the Paulist Fathers. The Apostolic Mission House: Washington, D. C. 1924. Pp. 229.

Few priests in the United States probably can lay claim to so all-sided a familiarity with the needs of our pastoral ministry, under its manifold and widely different conditions, and at the same time with the peculiar genius of the body of the American priesthood, as is the privilege of the venerable dean of the Paulist Fathers at the Apostolic Mission House. That fact alone suffices to recommend both his conferences to the clergy and the admirable series of guides to preaching, giving missions and spiritual direction, which have come from his pen. The *Retreat* here outlined in detail consists of twenty-three subjects or chapters. The first ten deal with the great

truths, the things which priests habitually preach to their flocks, but applied to the pastor of souls. The remaining thirteen conferences lead us into the inner life and sacred obligations of the sacred priesthood, including "Fidelity to Little Things", "Conversation and Recreation", and the final act of surrender of his stewardship on the deathbed of the priest. Simplicity and directness characterize the manner of this as of Father Elliott's other volumes.

LE SACERDOCE ET LE SACRIFICE DE NOTRE SEIGNEUR JESUS CHRIST. Troisième Edition. Par J. Grimal, S.M. Gabriel Beauchesne: Paris. 1923. Pp. 394.

Père Grimal's essays on the Priesthood and Sacrifice of our Lord were first published in 1908. They were the fruit of lectures in dogmatic theology to the students of the Nevers diocesan seminary, and intended to counteract in particular the modernistic wave, a sort of reaction from the previous Jansenistic tendencies in France, which had for the time swept through the theological schools in Central Europe. An English translation was issued during the author's residence in America, but did not at the time arrest exceptional attention. The present edition is intended to bring the author's reflections up to the level of notice accorded the subject in recent years; and our readers will understand its relative importance in view of the discussions that have appeared in these pages and are still agitating the minds of able theologians.

The writer, after showing the essential element of sacrifice in all religious cult, emphasizes the idea of sacrifice as a substitution of a victim offered and immolated in man's name as a redeeming act, and as an act of worship. It establishes at the same time an alliance between God as the Father of the human family, distinct from His prerogative as Creator. This idea is developed under the title of "La Préparation". Next we have the realization of this thought, foreshadowed in the ancient sacrifices, and finding its eventual fulfilment in the sacrifice and priestly function of Christ. The completion of this act on earth is the Sacrifice on the Cross. The earthly act is followed by the heavenly consummation. Christ the Man-God enters heaven, there to complete or continue His sacrifice on the Cross by His eternal oblation as Victim, thereby introducing man redeemed into the possession of his eternal inheritance lost before through sin. Meanwhile the oblation of the Cross is being continually renewed in the offering of the sacrifice of the Blessed Eucharist which is a prolongation of the sacrifice of Calvary. All this is applied in detail to the various elements of the Christian strife after perfection by which man fits himself and becomes capable of enjoying the fruits of the Redemption.

CATHOLIC BUILDERS OF THE NATION. A Symposium of the Catholic Contribution to the Civilization of the United States. Prepared with the Collaboration of Admiral William S. Benson, James J. Walsh, M.D., the Most Reverend Edward J. Hanna, D.D., the Rt. Rev. Edmund M. Dunne, D.D., the Rt. Rev. Joseph Schrembs, D.D., the Rt. Rev. Joseph R. Crimont, S.J., D.D., the Rev. Richard H. Tierney, S.J., Justice Victor J. Dowling, Henry Jones Ford, Ph.D., the Honorable Dudley G. Wooten, M.A., the Rev. Aurelio Palmieri, O.S.A., D.D., Blanche M. Kelly, Litt.D., Mrs. Edith O'Shaughnessy, Justice Wendell P. Stafford, John B. Kennedy, Thomas A. Mullen, Thomas F. Meehan, by C. E. McGuire, K.S.G., Ph.D., Managing Editor. 5 Volumes Octavo. Boston, Continental Press, Inc. 1923.

Perhaps at no time previous to the present has it been more desirable, not to say imperative, that the debt which the nation owes to Catholicism should be summed up and, as far as may be, fittingly published. The spirit of hatred which is always at least latently plotting and secretly working against the supernatural order of truth and life, with which order the Church is identified, has recently come forth from its semi-concealed caverns and dark cellars and has taken on organized shapes that it may more effectively carry out its malevolent policy under the hypocritical guise of American patriotism. One way of confronting the sheeted and masked antagonists and their ignorant abettors is silence, disregard. Let them alone. They will eventually disintegrate from within. This method, however, ought not prevent our repelling both directly and indirectly the calumnies which the bigots and maligners are inventing and propagating.

The oft-repeated lie that Catholicism is inimical to the American nation and institutions can hardly be more fundamentally refuted than by the method embodied in the collection of impressive volumes before us. The plan which it unfolds is simply to show what the Church has always meant and still means in the building, conserving, and perfecting of the American nation. The motive of the work is conveyed with sufficient clarity by the general title which covers the five component volumes. In the first volume, after some introductory essays dealing with certain fundamental notions on the Church in relation to the state, civic ideals, politics, and so on, we are told of the part which she has taken in " the building of the Nation " from the colonial period onward and in the principal sections of the country from New England to the South and South West, and across the breadth and the length of the land and up to the headwaters of the Yukon in far-away Alaska. The story of missionary experience

and pioneer life narrated in this volume is as instructive as it is edifying and thrilling.

The second volume, dealing with Catholicism and the nation's social development, tells of the racial problems which have confronted and still confront the Church in this country. Belgian, Bohemian, French, German, Hungarian, Irish, Italian, Lithuanian, Polish, Southern Slav—the mere names of these divers peoples, which the Church has had to meet and assimilate, show what a task she has confronted in the interests of national and social as well as religious life.

The third volume unfolds an inspiring story of the part taken by Catholics in various avocations, in industry and in many departments of service—the army, the navy, national and foreign diplomacy, and so on. The fourth volume presents a survey of Catholic activity in the liberal professions—in philosophy, the ethical sciences, medicine, literature, architecture, music, and other departments of culture and polite learning.

The fifth, the last, volume considers the Catholic contribution to religion and education. Here the development of the hierarchy, the growth of the Church, the religious orders, domestic missions, but chiefly the leading institutions of learning; seminaries, universities, colleges, schools—especially those conducted by the several religious orders of men and women—and other educational institutions, are set forth. Obviously a rich field, industriously tilled by Catholic laborers and fructive for the universal good of the nation.

The foregoing outline may suffice to show the general scope and contents of this important production. Viewed in the evidential relation indicated above, that is, as enabling the non-Catholic world to realize what really the Church has done, and is doing, for the nation—whereof she is numerically the fifth part—the work is of signal service and merit. But herein lies only half, if even that much, of its significance and utility. Catholics themselves will derive from it the information which they need to possess both for their own spiritual strengthening and their equipment as defenders of their heritage, cultural as well as religious. Their interest and their outlook are on the whole apt to be provincial, parochial. A perusal of this work is calculated to expand their horizon and to draw them more intimately into the life which the Church lives and extends to the entire country and with which she leavens the whole nation. That she is hated and persecuted by many cannot kill the leaven which steadily, albeit silently, grows into and assimilates souls to the best ideals of truth, justice, and purity which she has been instituted to engender and foster in the minds and lives of men. Even to possess the present work is to have one's consciousness of the

greatness of Catholic achievement in America fortified and enlarged. One feels that right here within easy reach is the evidence for the Church's claim to the universality of her beneficence; while to read and study these richly-stored volumes is to have as a habitual possession the realized grounds—historical, philosophical, artistic—of this conviction.

The work is not encylopedic; but on the whole it is fairly comprehensive of the object-sphere designated by the title. The first undertaking of its kind, it lays foundations upon which specialized studies, covering more thoroughly and more critically the several departments surveyed, might to advantage be developed. The imposing list of contributors given above, while lending a certain prestige of scholarliness and literary distinction to the undertaking, indicates that the individual writers have contributed relatively brief essays on the numerous subjects of the program, not that any one writer has furnished a finished and critical monograph. To have done this would have expanded the already goodly quintette into a decade of volumes, and thus have frustrated the practical usefulness of the publication.

It is but just, however, to the discerning reader to say that there are noteworthy omissions, historical slips and inconsistencies to be found in the five volumes. For such defects the individual writers can hardly be held responsible. The best and fullest account is that which belongs to the Jesuit Order and its institutions in the United States; although here too the real pioneers and heroes of the Society are at times subordinated to heralds who absorb the reputation of their elders. Judged as a whole, the work, though furnishing an extensive store of valuable information, leaves the impression of inadequate balancing of the elements that constitute the relative merits of the Catholic makers of the nation.

CONTEMPORARY GODLESSNESS: Its Origins and Its Remedy. By the Rev. John S. Zybura of the Diocese of Cleveland. B. Herder Book Co., St. Louis, Mo. 1924. Pp. v–103.

ECONOMICS FOR CHRISTIANS and Other Papers. By Joseph Clayton. Basil Blackwell, Oxford. B. Herder Book Co., St. Louis, Mo. 1924. Pp. vii–116.

Some years ago the enterprising managers of a popular periodical —it was the magazine that first brought down the rate of issuance on the publishing Rialto and thereafter persisted in interpolating literary stuff, together with a lot of realistic photos, between its thick layers of entertaining ads—organized a symposium on the question: "What is a good man?" Quite a number of prominent writers were

invited to contribute answers to the seemingly simple query, and it is surprising how very various were their replies. Amongst the respondents was Archbishop Ireland. With his wonted directness and force he went straight to fundamentals and proved that he only can be justly called *a good man* who lives up to the root principle and comprehensive law of his nature. And that principle and law the eminent prelate showed to be none other than the one promulgated by God and reconfirmed by Jesus Christ: "Thou shalt love the Lord thy God with thy whole heart, mind, strength." Obedience to this first law involves obedience to the second: "Thou shalt love thy neighbor as thyself." And obedience to the first and second cannot but make a man all around good. Needless to say, the Archbishop's answer was at once the most logical and luminous of the series. Obviously the same answer might be given to the question: What is a good world—a good human society? And just as a bad individual may be said to be a godless man, so human society—"the world"—can be declared to be bad when a very large or a dominant part of it leaves God outside their lives.

The first of the two books here mentioned examines recent godlessness—its prevalence, its causes, the remedies that must be applied. The thesis is a simple one, but it needs multiplied facts, illustrative arguments to give it concrete force. These, marshaled and focused on the simple truth as they are in the little volume at hand, give the work the convincing and the moving power of a valuable apologetic ally.

"The remedy for the ills of the world," to use the words of Fr. Robison, S. J., in the foreword, "is to be found along the path which the author traces so clearly: the world will be healed, when enough of the sons and daughters of mankind have applied the remedy to their own individual ailments to provide a sufficient number of the citizens of the 'City of God' on earth to regenerate the sickened body politic". If the reader surmise, as he may, that the line of remedy here suggested has been so often proposed that it no longer leads to an effectual application, he may turn for the desired reinforcement to the second volume above.

"What is wrong with the world" is the immediate result of godlessness; but it is also the outcome of other iniquitous conditions. These call for a careful study of prevailing methods of production, distribution, and consumption. A brief untechnical synopsis of these agencies is set forth in *Economics for Christians*. The purpose and the reward of labor, the meaning of dividend, waste, poverty, and property, the root of unemployment, the servant problem, Christian Socialism—these are the leading topics. They are con-

sidered as economic problems, but the light of Christian principles of justice and charity is invoked. Thus, for instance, the author contends that the "class war" can be ended or mitigated only by giving precedence to those claims on income which are elemental. "It is a foolish and exceedingly wasteful economy that puts dividends before the satisfaction of human needs; that schemes to win dividends by employing labor in the luxuries and vagaries of fashion, by promoting companies for the construction of mines or railways in the uttermost ends of the earth while land is left untilled at home, houses remain unbuilt, and multitudes lack food and habitation" (p. 7). Consequently in the distribution of wealth produced the claims of wages should precede those of interest. So too with the necessity for greater coöperation, if peace is to be reached. "The battle-cry of the old extravagant and needless economy was, 'Each man for himself and dividends for the survivors;' the sober motto of the later-day economist is, 'Each for all and all for each.' By no means can we afford the destructive strife of unrestricted competition, the waste of unneighborly rivalry with its bankruptcies and hatreds, the cunning and roguery involved when trade and labor are set fiercely on making profits quickly. Experience has proved man to be a coöperative animal. The 'class war' has been forced upon him by economic conditions that know nothing of justice or charity; and either the strife will work itself out, with bloodshed and murder, in a bitter, relentless anarchy wherein all our civilisation may go down into the abyss; or in the light of a wiser economy, we shall help to transform society into a coöperative commonwealth, where the 'class war" will be over, and the clash of conflicting interests ended" (p. 9).

These remarks may suffice to illustrate the trend of the author's thought and the form of expression. The one is solid and sane, the other clear and bright. Together they characterize a work which, though relatively brief, will be found valuably informing and practically suggestive.

COURT OF CONSCIENCE. A Brief Consideration of the Means provided by Divine Love and Mercy for reconstructing Moral Character and developing the Virtues of the Immortal Soul. By Fr. Peter Cauley, 130 E. 4th St., Erie, Pa. Pp. 112.

The author disclaims novelty. "There is nothing new", he says, "in these instructions." The scholastic reader will at once cry out: *Distinguo.* Nothing new as regards the abstract doctrine: Concede. As regards the concrete facts and the applications thereto: Deny. Each instruction is preceded by "a prologue" in which some inter-

esting story or anecdote is related. The mind being thereby aroused, it is ready for the explanation of some special point or aspect of doctrine. Nothing could be psychologically more sound than such a method of instruction. All ideas are originally derived by the intellect from sense perceptions and imaginational representations. The story supplies the imagery; the intellect abstracts the doctrine. Such, too, was the Master's method. Consider the lilies. The Father clothes them. Be not solicitous: He will clothe you.

These discourses have likewise the merit of clarity, simplicity, brevity. They average about eight fair pages. They are readable, preachable. Not least, they are clothed in a neat volume. They treat of the Sacraments of Penance and Extreme Unction. Similar instructions on the other Sacraments are in preparation.

Literary Chat.

Those who have read Fr. Bampton's *Modernism and Modern Thought* will find a no less timely treatment of a timely topic awaiting them in a recent work from the same alert pen, *Christianity and Reconstruction*. Not that there is anything wholly new in the latter publication, but that the familiar themes are handled with notable perspicuity and a strong sense of actuality. While the author's earlier work was acutely critical and exposed the insidious dangers lurking in the specious sophistries that threatened to poison the philosophical and religious mind of the age, his recent book is mainly constructive as well as critical. The rights and duties of men, individual, social, and viewed in the light of Christian philosophy, are made clear and the bearings of Christian principles on the social order, on labor, trade-unionism, syndicalism, the general strike, direct action, communism, and capitalism, are exhibited. While the same subjects have been treated in many other works on economic and social science, the present lucid exposition, embodied in a handy and attractive booklet, will be found serviceable for study clubs and as furnishing easily assimilatable material for lecture purposes. It is a good book to put in the hands both of the intelligent wage-earner and the employer of labor. (Pp. 170; Herder Book Co., St. Louis.)

Journalism has grown into a distinct art, having its special principles and rules of investigation and expression. It therefore receives a place in the college curriculum.

What obviously should be given prominence in the new study is the ethical note. Our newspapers drop all too frequently short of the ethical ideal both in teaching and example. *The Morals of Newspaper Making*, by Fr. Thomas A. Lahey, C.S.C., Ph.D., of the Commerce Faculty at the University of Notre Dame, Indiana (pp. 182; The University Press, Notre Dame), is a valuable and timely book on this subject. Embodying the author's teaching in the class hall, it holds up a high, yet a practical ideal of journalism, and the methods and conditions of training necessary for a journalistic career. It deals with some of the widely prevailing faults of the press and holds aloft the standard of journalism and journalistic training: Commercialism, deception, calumny and detraction, scandal, "catering" to the public, "playing-up" news, "seeking" after news, "doctoring" news, "sensationalizing" news, "trivializing" news, "falsifying" news, "muck-raking" by means of news, and so on.

On these and other kindred types of morbidities chronic amongst the daily news purveyors, Professor Lahey says many things that are sane, sound, and wise. The book makes interesting reading, while the analytical outline heading the individual chapters adapts the text to educational purposes — an adaptation which an index would have still further promoted.

Though the author points out unmistakably the faults of the press and their sources, his pages are darkened by no clouds of pessimism. On the contrary, they reflect an almost optimistic sunlight. The situation of the newspaper field to-day he finds to be by no means hopeless, "if the paper will only take stock of itself and build upon its own good qualities rather than upon the foibles and weaknesses of readers". He does not find "a strict right-about face" necessary or even desirable. Only "a gradual retrieving of lost power and prestige" is required, and this he thinks can be effected if the newspaper will gradually show itself "in a true light to readers who have misinterpreted it for so long chiefly because it has misinterpreted itself" (p. 162). He likes to accept this sunny prospect; and it would be all the more assuring and probable if every editor and manager could be induced to make his own *The Morals of Newspaper Making*.

It seems a providential thing that some of our ablest thinkers are just now writing pamphlets. It is hard to get people to read a serious book. The best seller, the illustrated magazine, the headlines of the newspapers —these exhaust the reading capacity of the average plain man and woman, the growing boy and girl. Happily the nickel brochure still has a chance. For this reason one hopes that the brief essay, *After All, What is Law?* by Father Lucian Johnston may not be passed by unread. There is so much mental befoggedness spreading these days concerning the obligation of civil enactments that one welcomes a call to the light of sound juridical principles—whereby alone the ethical value of political ordinances can be rightly estimated — such as Father Johnston's publication proclaims. The pamphlet should not only be given a place on the vestibule rack; it deserves to have a vigorous propaganda back of it. (The International Catholic Truth Society, Brooklyn, New York.)

As cognate to the foregoing item, mention should be made of the brochure by Father Bertrand Conway, C.S.P., entitled *Birth Control* (pp. 31; The Paulist Press, New York), and *Eugenics* by P. Valère Fallon, S.J. (translated by Ernest C. Messenger, Ph.D. Pp. 62. Benziger Brothers, New York). Both these booklets deal with subjects lying on the border-line between ethics and politics, subjects upon which much loose thinking and writing have recently been poured out. Father Conway's essay is equipped with a copious bibliography.

In *Christian Charity and the Plight of Europe* (pp. 31; The Paulist Press, New York) Dr. John Ryan shows with his wonted mastery of the facts and clarity of interpretation how disregard of the first and the second law under which God has placed man, plunged the world into war and its aftermath of poverty, suffering, and the bankruptcy that is seriously menacing the great Powers. As in all his other writings, however academic may be their substance, the practical note is not forgotten. Among the many thousands of earnest Americans banded together to find means whereby a world peace may be assured he finds that Catholics play an insignificant part. "Nor have we any associations of our own. We believe that the nations will have no lasting peace until they adopt and carry out the Christian principles of brotherhood, but we do nothing ourselves to give them direction or enlightenment. With justifiable pride we dwell upon the peace teaching and the peace efforts of Benedict XV and Pius XI, but we do not lift a finger to carry their doctrine into practical effect." And so the writer reminds us that "it is high time for us to realize that we have obligations of our own under the law of charity; that we cannot escape these obligations by 'point-

ing with pride' to the peace efforts of the Vicars of Christ".

The admonition is pertinent, needed. Why does it remain unheeded? Is it because everybody's business is nobody's; or because we are lacking in great leaders; or because "the psychological moment" has not yet sounded for direct action?

"There are more things in heaven and earth
Than we can dream of or than nature understands.
We learn not through our poor philosophy
What hidden chords are touched by unseen hands."

A world of mystery is always near. Perhaps it is here.

Those who find the immigration problem, to say the least, perplexing, will find some of its nodosities unravelled in the *Common Sense of Immigration,* by Father James M. Gillis, C.S.P. (pp. 23; The Paulist Press, New York). Besides, they will get not a little profitable pleasure from the writer's neat dissection of Signor Gino Speranza's plea for Anglo-Saxon supremacy — inclusively Protestant supremacy — a domination that must be maintained (according to the pleader), if need be by "extra-legal" methods.

Guide in a Catholic Church for Non-Catholic Visitors, by Lancelot W. Fox, is a useful little volume (pp. 82; Benziger Brothers, New York) which meets a want successfully. In few, well-chosen words it offers a doctrinal explanation of the objects usually found in a Catholic church, such as the Blessed Sacrament and the high altar, holy water, the stations, images, Mass, Benediction; together with other cognate matters, such as the rosary, the Angelus, and the rest. It also contains the prayers of the Ordinary of the Mass in Latin and English. Primarily meant for the use of non-Catholics, the information compiled may not be superfluous for the average member of the fold.

The nuns of the Benedictine Convent of Perpetual Adoration, Clyde, Missouri, have issued a small paper-bound volume entitled *Das heiligmässiche Leben der gottseligen Anna Katharina Emmerick* (pp. 64). Besides an edifying sketch of the wonderful stigmatisée's life, it gives some portions of her revelations of the Passion. The booklet is published to further the promotion of Ann Catherine to the honors of the altar—a cause very dear to her many clients.

The idea of devoting a section of a periodical to the discussion by contributors of matters of general interest is familiar enough. It is not often, however, devoted to the subject of matrimony. In March, 1920, the *Queen's Work* opened a department of *Letters on Marriage* and kept it going for some three years. The letters contributed have recently been gathered together in a volume bearing the title in italics. It is introduced by Father Henry Spalding, S.J. (pp. 230; Benziger Brothers). The communications are interesting and instructive, presenting as they do the viewpoint of the average Catholic layman and woman on the momentous subject. A constantly recurring theme is the lack of association between our young people, which is a fruitful cause of mixed marriages, and which therefore, as Father Spalding takes note, raises a problem that should engage "the serious attention of our Catholic people and particularly of the pastors of souls" (p. 6).

Starward and Beyond is a well-chosen medley of stories, anecdotes and incidents for desultory yet instructive and spiritually elevating reading. Apart from its wide range of illustration of doctrine and morals it serves as an excellent example of how a student might read and make his reading useful by copying out the gems of thought that are worth preserving and remembering, in a commonplace book or diary for quiet moments of leisure, to feed the mind and heart. (St. Bede Abbey Press, Peru, Illinois.)

Rough Sermon Notes on the Sunday Gospels, by a Parish Priest, is what its title claims, only that the notes are rough diamonds holding golden interpretations of Scriptural phrase and

the elements of analyzing them for practical use. (B. Herder Book Co., St. Louis.)

Fr. John B. Coyle, C.SS.R., has selected from the Spiritual Writings of *St. Alphonsus, Meditations* for the morning hours of Advent, Christmas. and the Epiphany. These are followed by a chapter of *Spiritual Reading* generally in harmony with the meditation and thus strengthening the sentiments of aiming at perfection (Talbot Press, Dublin; B. Herder Book Co., St. Louis, Mo.)

A series of Conferences for young married women, presenting to them the obligations of the home under the threefold title of *le mari, la maison, et les enfants,* is *La Retraite de Madame* by the abbé M. Davenne. Its chief merit is that it contrasts the conditions of the so-called modern woman with those of the perpetually valiant woman who builds her strength on the model of the Gospel. (P. Lethielleux: Paris.)

Father Lasance has added to his series of devotional books an excellent manual, *Our Lady Book.* It gathers the best for English readers, children of Mary, old and young, that can be found in prayers and instructions about the Mother of Christ. (Benziger Brothers, New York.)

A small booklet, *A Jésus-Hostie par Marie,* by the abbé Henri Lanier, is made up of seven letters on the Holy Eucharist viewed as the fruit of Mary, Immaculate Mother of Christ. (P. Téqui: Paris.)

Books Received.

SCRIPTURAL.

COMMENTARIUS IN PROPHETAS MINORES. Auctore Iosepho Knabenbauer, S.I. Partes Prior et Altera. Sex Posteriores Prophetas complectens. Editionem alteram recognovit et complevit Martinus Hagen, S.I. (Cursus Scripturae Sacrae. Sectio Altera. 24 et 25: Prophetae Minores, et Partes Prior et Altera.) P. Lethielleux, Paris. 1924. Pp. viii—606 et xiv—593. Pretium, 56 *fr. franco.*

L'EXPIATION DANS L'ANCIEN ET LE NOUVEAU TESTAMENT. Par Le P. A. Medebielle, des Prêtres du Sacré-Cœur de Jésus (De Betharram) Docteur ès Sciences Bibliques. Vol. I: L'Ancien Testament. Rome: Institut Biblique Pontifical. 1923. Scripta Pontificii Instituti Biblici. Pp. 307.

THEOLOGICAL AND DEVOTIONAL.

A RETREAT FOR PRIESTS. By the Rev. Walter Elliott, of the Paulist Fathers. The Apostolic Mission House: Washington, D. C. 1924. Pp. 229. Price, $1.65, *postpaid.*

DE PRINCIPIIS THEOLOGIAE MORALIS. Scholarum Usui. H. Noldin, S.J., S. Theologiae quondam professor in Universitate Oenipotana. Editio decima septima, quam recognovit et emendavit A. Schmitt, S.J., Theol. mor. professor in Universitate Oenipontana. (Summa Theologiae Moralis Iuxta Codicem Iuris Canonici, I.) Fel. Rauch, Oeniponte; Apud Fridericum Pustet: Ratisbonae, Romae et Neo Eboraci. 1924. Pp. 357.

CATECHISM OF THE VOWS. For the Use of Religious. By Father Peter Cotel, S.J. Twenty-eighth edition, carefully revised and harmonized with the Code of Canon Law, by Father Emile Jombart, S.J. Translated by Father William H. McCabe, S.J. Benziger Brothers: New York, Cincinnati, Chicago. 1924. Pp. 96. Price, $0.50 *net.*

LE SECRET DE LA CONFESSION. Etude Historico-Canonique. Par Léon Honore, S.J. Charles Beyaert, Bruges; A. Giraudon, Paris; A. Dewit, Bruxelles. 1924. Museum Lessianum—Section Theologique. Pp. xxi—159. Prix, 10.00 *fr.*

CHRIST IN HIS MYSTERIES. Spiritual and Liturgical Conferences by the Right Rev. Dom Columba Marmion, O.S.B., Maredsous Abbey. Translated from the French by a Nun of Tyburn Convent. Sands and Co., London; B. Herder Book Co., St. Louis, Mo. 1924. Pp. 444. Price, $4.25.

ST. AUGUSTINE, THE ORATOR. A Study of the Rhetorical Qualities of St. Augustine's Sermones ad Populum. A Dissertation submitted to the Catholic Sisters' College of the Catholic University of America, in Partial Fulfilment of the Requirements for the Degree of Doctor of Philosophy. By Sister M. Inviolata Barry, A.M., of the Sisters of Divine Providence, San Antonio, Texas. The Catholic University of America: Patristic Studies, Vol. VI. The Catholic University of America: Washington, D. C. 1924. Pp. 263—xi.

THE WONDER OF LOURDES. What it is and what it Means. By John Oxenham. With 16 illustrations. Longmans, Green & Co.: New York, London, Toronto, Bombay. 1924. Pp. 62. Price, $0.90 *net.*

A CATECHISM OF CHRISTIAN DOCTRINE. Prepared and enjoined by order of the Third Plenary Council of Baltimore. Revised by the Rev. M. V. Kelly, C.S.B. William H. Sadler: New York. Pp. 94.

LIFE OF BLESSED THÉRÈSE OF THE CHILD JESUS IN PICTURES. Verses translated from the French by the Carmelites of Santa-Clara, Cal., U. S. A. Benziger Brothers: New York, Cincinnati, Chicago. 1924. Pp. 68. Price, $1.00 *net.*

A SIMPLE COURSE OF RELIGION for Little Ones preparing for their First Holy Communion. By the Rev. Joseph A. Weigand, Member of School Board, Diocese of Columbus. Benziger Brothers: New York, Cincinnati, Chicago. 1924. Pp. 14. Price, $4.00 *net* per 100.

THE CATECHIST AND THE CATECHUMEN. A Manual of Religion for Teachers and for Private Instruction. By the Rev. Joseph A. Weigand, Member of School Board in the Diocese of Columbus. With a Preface by the Rt. Rev. James J. Hartley, D.D., Bishop of Columbus. Benziger Brothers: New York, Cincinnati, Chicago. 1924. Pp. 220. Price, $1.50 *net.*

THE RISEN JESUS. Meditations by the Most Rev. Alban Goodier, S.J., Archbishop of Bombay. With an Introduction by the Rev. Cuthbert Lattey, S.J. P. J. Kenedy & Sons: New York. 1924. Pp. 161. Price, $1.35; *postpaid,* $1.45.

ROUGH SERMON NOTES ON THE SUNDAY GOSPELS. By A Parish Priest. B. Sands and Co., London; Herder Book Co., St. Louis, Mo. 1924. Pp. 158. Price, $1.35.

MEDITATIONS AND READINGS FOR EVERY DAY OF THE YEAR. Selected from the Spiritual Writings of St. Alphonsus. Vol. I, Part I. Edited by John Bapt. Coyle, C.SS.R. B. Herder Book Co.: St. Louis, Mo. (The Talbot Press: Dublin). 1924. Pp. 410. Price, $1.60.

SUR LES PAS DE SAINT JEAN DE LA CROIX. Dans le Desert et dans la Nuit. Mgr. Landrieux, Évêque de Dijon. P. Lethielleux: Paris. Pp. ix—177. Prix, 5 *fr.;* franco, 5 *fr.* 45.

OUR FATHER. A Reading of the Lord's Prayer. By H. C. Carter, M.A. D. Appleton & Company: New York. 1924. Pp. vii—120.

CONCERNING CHRIST. By A. H. McNeile, D.D., Regius Professor of Divinity in the University of Dublin; Fellow of Sidney Sussex College, Cambridge. D. Appleton and Co.: New York. 1924. Pp. 155.

THE VIRGIN BIRTH. By the Rev. Bertrand L. Conway, C.S.P. New York: The Paulist Press. Pp. 46.

"IN THY COURTS." (La Vocation à la Vie Religieuse.) Translated from the French of Louis Vignat, S.J., by Matthew L. Fortier, S.J. New Impression. Longmans, Green and Co.: New York, London, Toronto, Bombay. 1924. Pp. 61. Price, $0.50 *net.*

LITURGICAL.

THE VESPERAL. Containing the Offices of Vespers and Compline for every day in the year according to the use of the Roman Church, with a parallel English translation: the Offices proper to the Feasts which are kept locally in English-speaking countries: and Prayers for the Rite of Benediction. P. J. Kenedy and Sons: New York. 1924. Pp. xxxvi—956. Price, $3.00; *postpaid,* $3.15.

TE DECET HYMNAL. Hymnal and Prayer Book for Church and School use. Compiled by the Rev. Nicholas M. Wagner. Authorized and approvd by the Rt. Rev. Thos. E. Molloy, D.D., Bishop of Brooklyn for official use in the Diocese of Brooklyn. Frederick Pustet Co., Inc.: New York and Cincinnati. 1924. Pp. 206—x.

SONNE, RINGE DICH DURCH. Gedichte. Von Schwester M. Regina Most, O.P. 6. und 7. Auflage. Jos. Kösel und Fr. Pustet, Regensburg, Rom, New York und Cincinnati. 1923. S. 127.

DER PRAKTISCHE CHORREGENT UND ORGANIST. Als 7. vollständig umgestaltete Auflage von Etts "Cantica Sacra" bearbeitet von Alexander Bock. Jos. Kösel und Fr. Pustet Komm.-Ges., Regensburg, Rom, New York und Cincinnati. 1923. S. 259.

PHILOSOPHICAL.

THE MORALS OF NEWSPAPER MAKING. By Thomas A. Lahey, C.S.C., Ph.D., of the Commerce Faculty at the University of Notre Dame. University Press: Notre Dame, Ind. Pp. 180. Price, $2.00.

THE NEW MORALITY. A Candid Criticism. By Henry C. Day, S.J., author of "Marriage, Divorce and Morality", etc. With a Foreword by Lady Sykes. B. Herder Book Co.: St. Louis, Mo. (Heath Cranton: London). 1924. Pp. 126. Price, $1.20.

FRANCISCAN ESSAYS. By Dominic Devas, O.F.M. Sands and Co., London; B. Herder Book Co., St. Louis, Mo. 1924. Pp. 190. Price, $1.35.

CHRISTIANITY AND RECONSTRUCTION. The Labor Question. By Father Bampton, S.J. Sands and Co., London; B. Herder Book Co., St. Louis, Mo. 1924. Pp. 176. Price, $1.35.

HISTORICAL.

LE CULTE DU SAINT-SACREMENT. Etude Historique. Ses Origines—Son Developpement—Ses Manifestations. Chanoine Ch. Cordonnier, du Chapître Metropolitain de Rouen, Missionnaire Apostolique. P. Lethielleux: Paris. Pp. xiv—304. Prix, 7 *fr.*; franco, 7 *fr.* 75.

KATAKOMBEN-BILDER. Drei Erzählungen aus den ersten Jahrhunderten der römischen Kirche. Von Anton de Waal. Fünfte Auflage. Eigentum der Priesterkollegiums von Campo Santo. Jos. Kösel & Fr. Pustet, Regensburg, Rom, New York und Cincinnati. 1923. S. 356.

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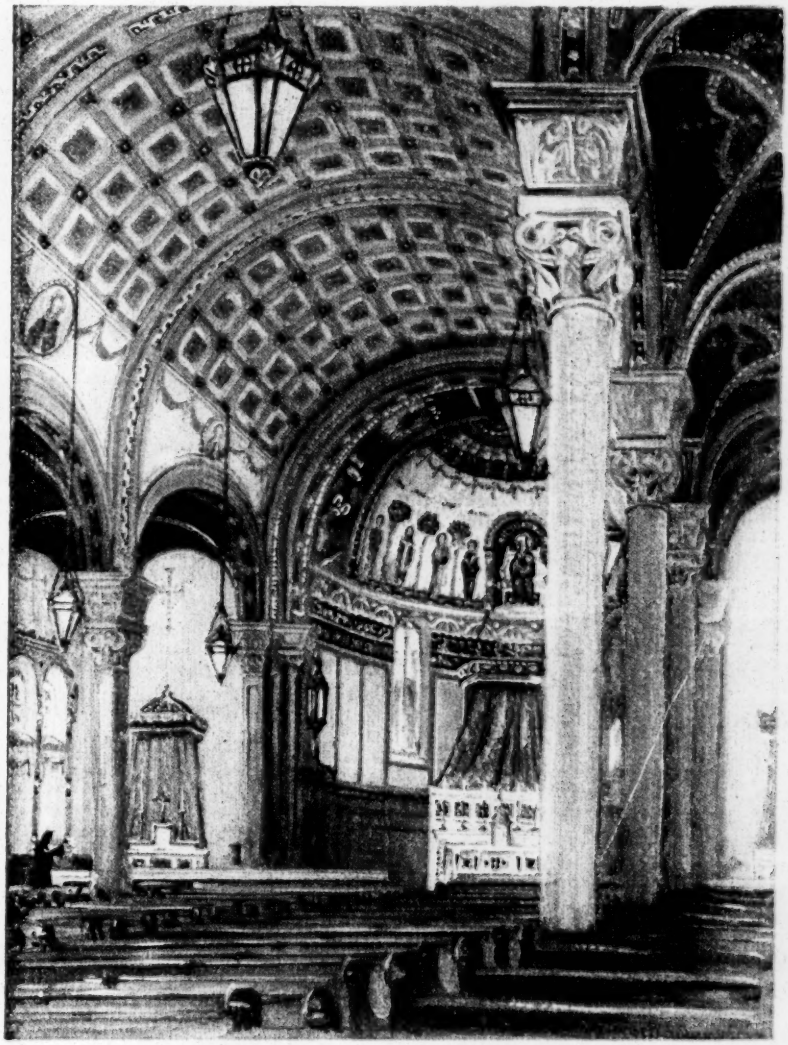

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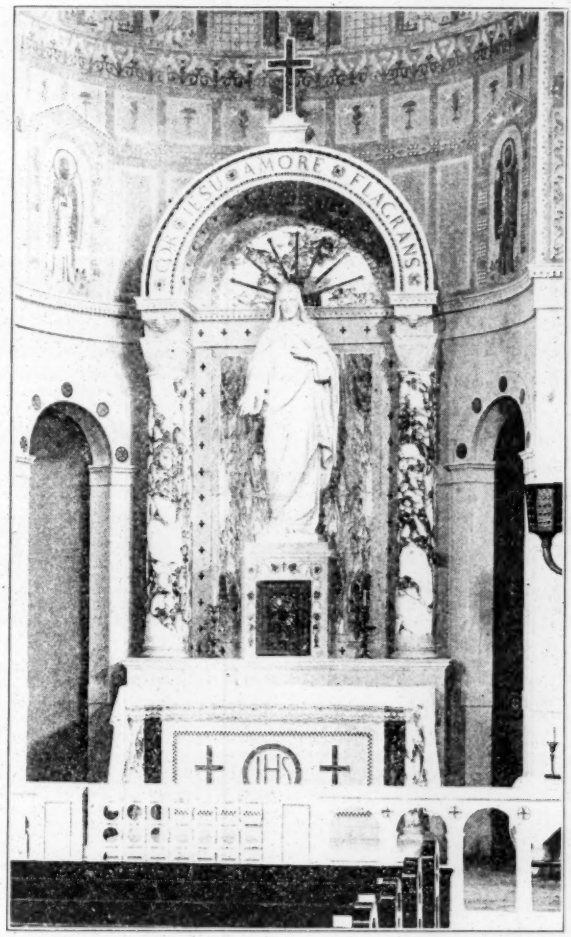

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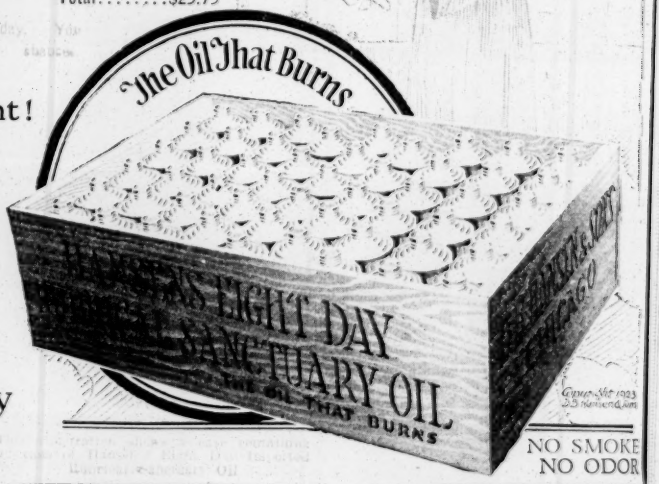

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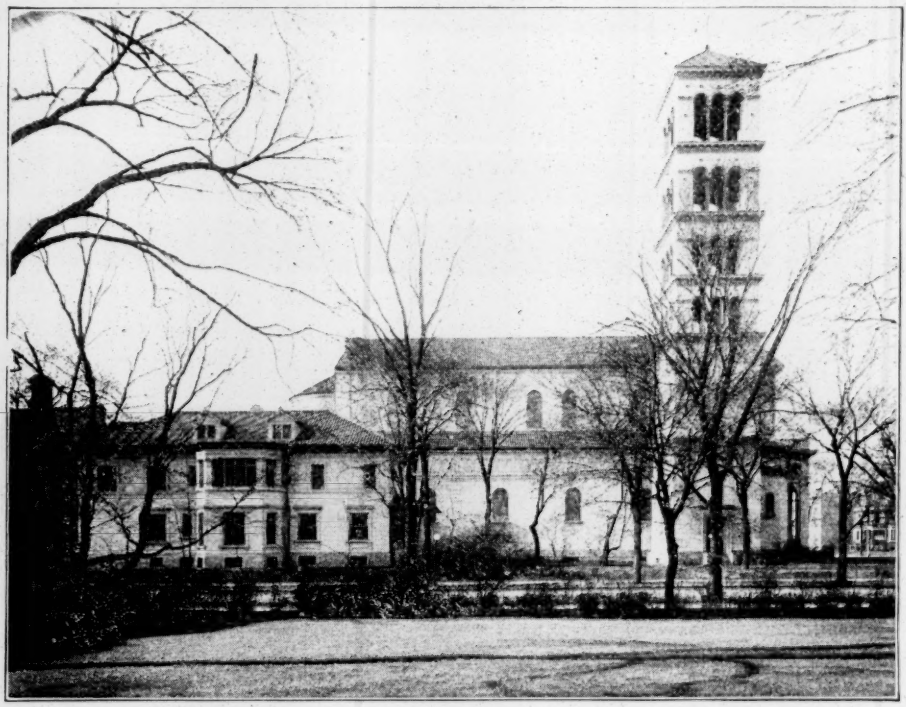

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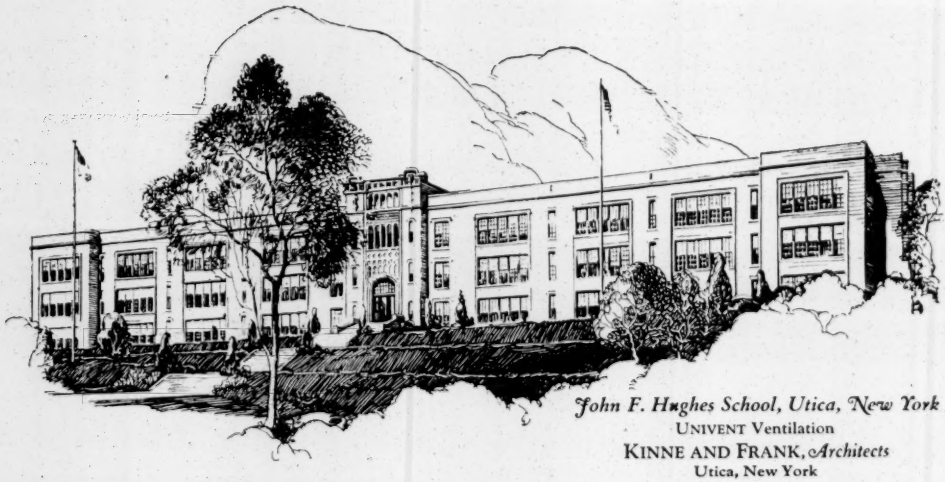

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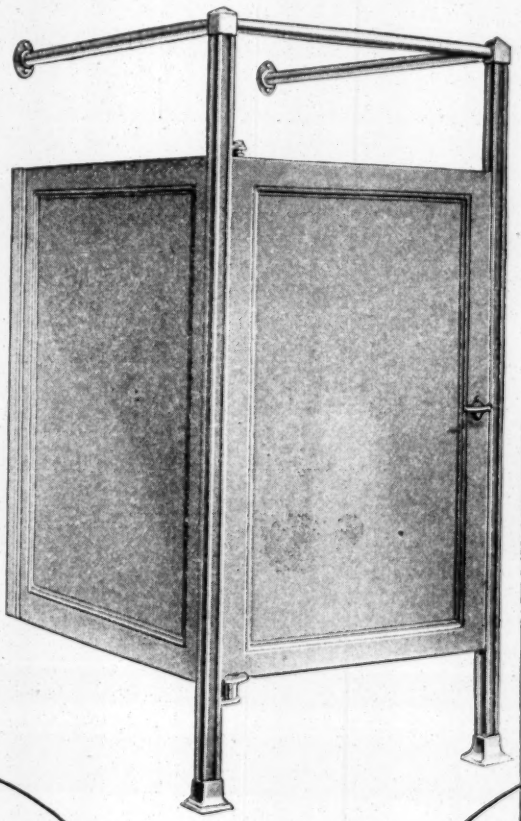

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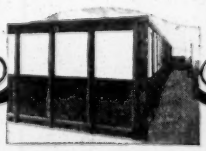

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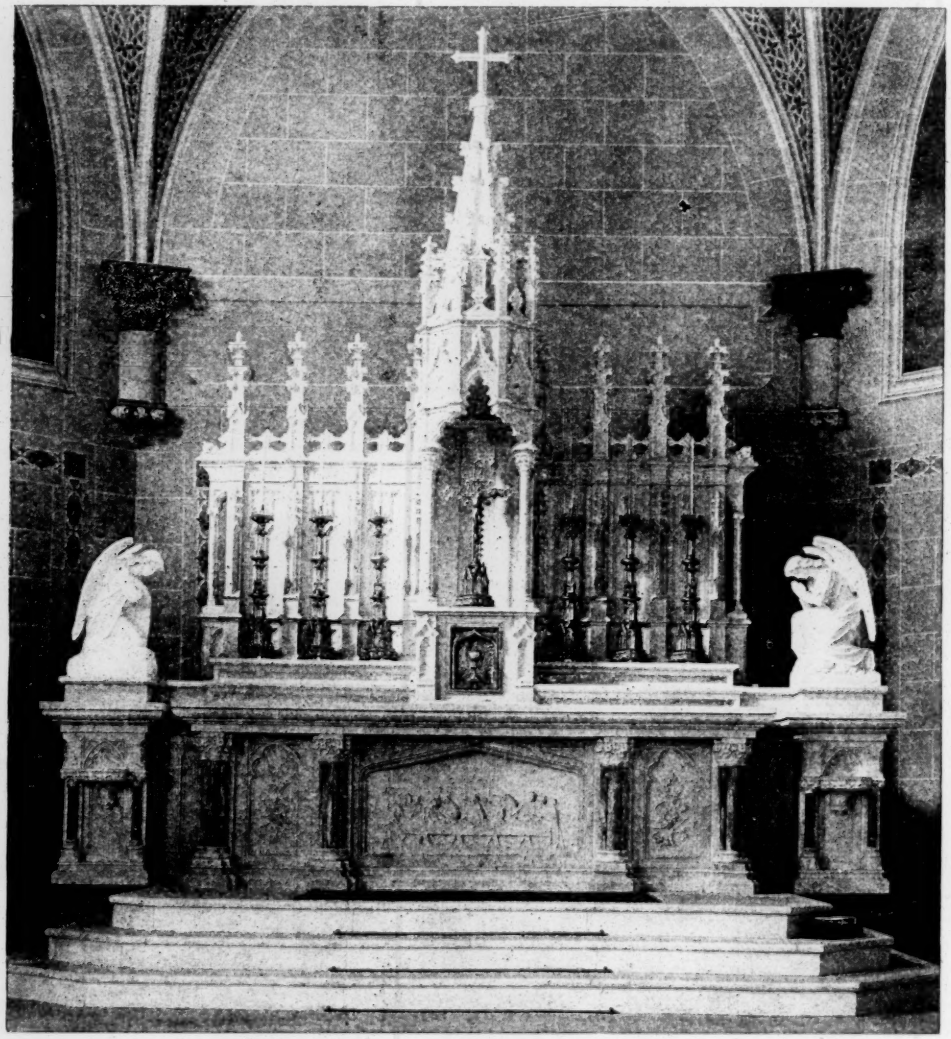

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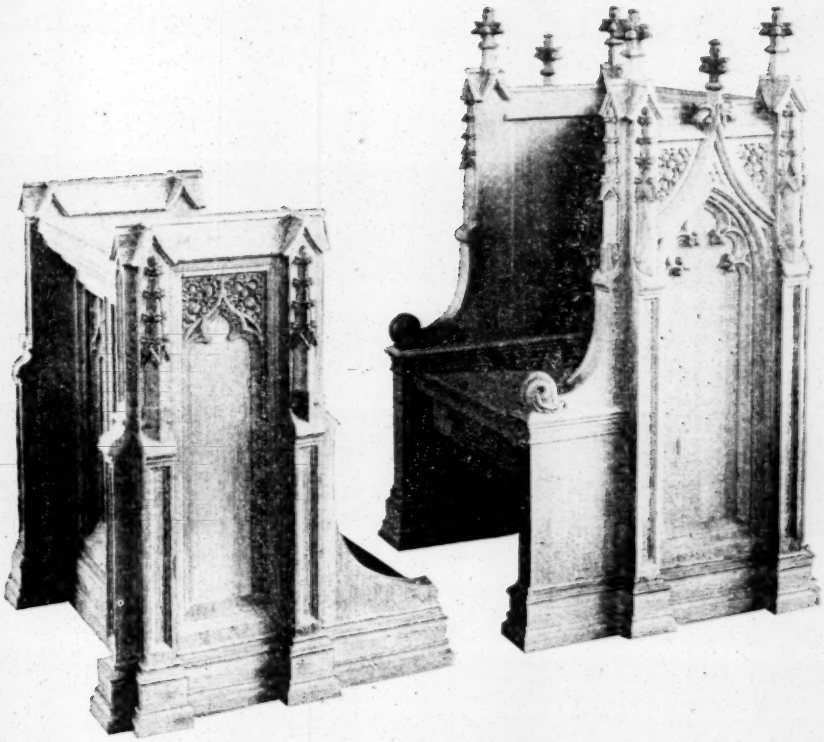

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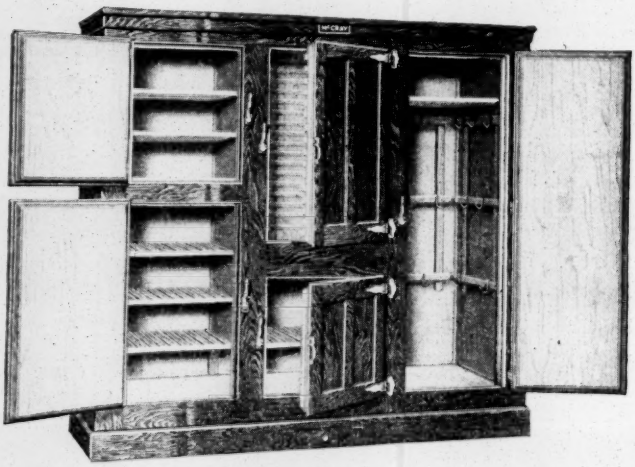

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The increased activity in this department is doubtless due to the publication of the INDEX of the first fifty volumes of the REVIEW. The INDEX has proved itself a most useful volume, both for those who have all the volumes of the REVIEW and those who have only a few volumes. Subscribers who have not yet got a copy of the INDEX can procure one ($3.00 postpaid).

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All but January and April of 1889;
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March, June, August, September and December of 1898;
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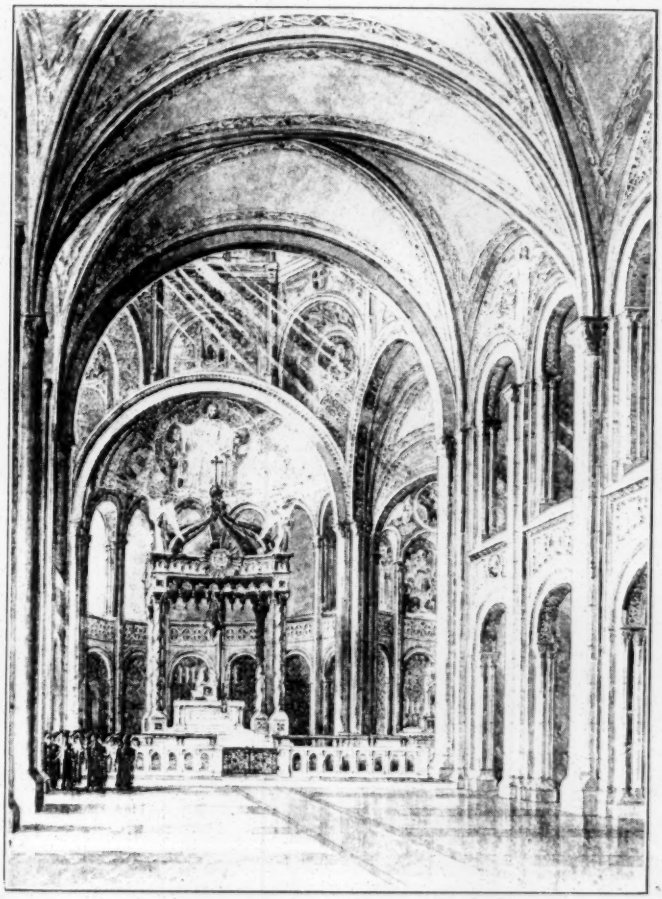

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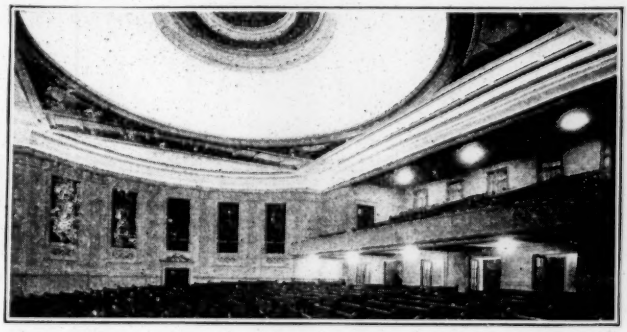

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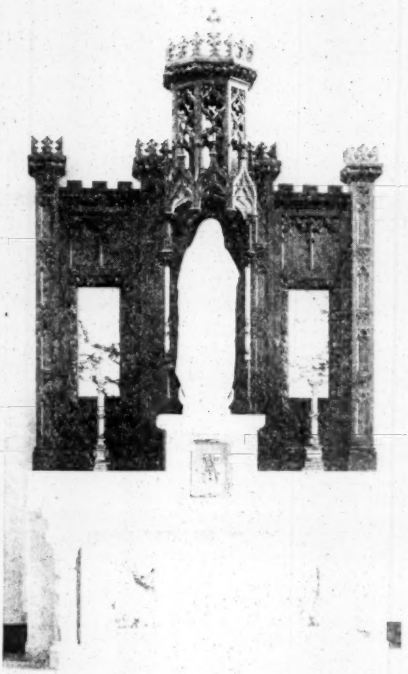

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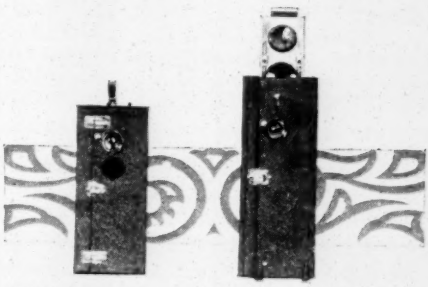

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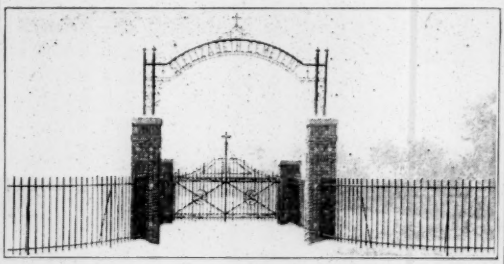

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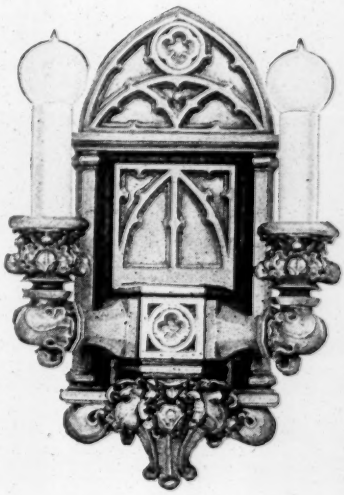

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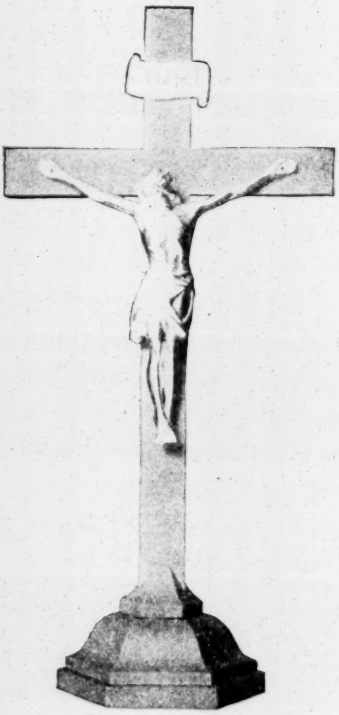

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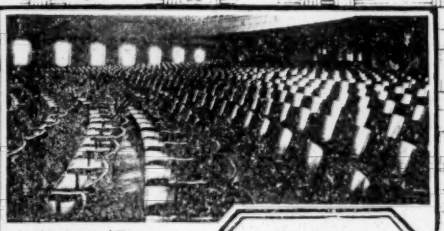

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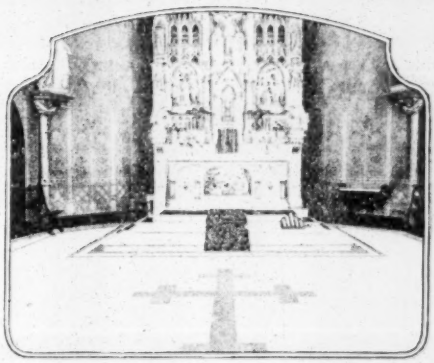

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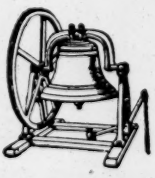

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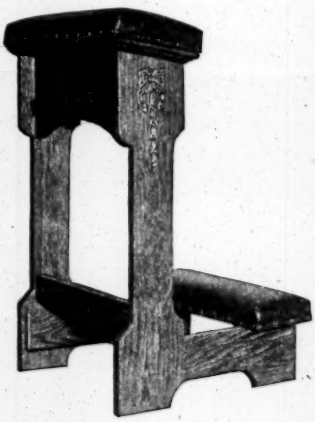

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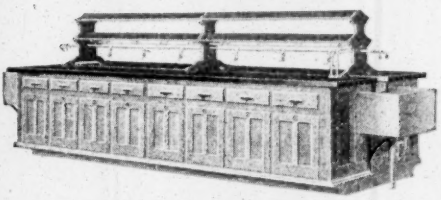

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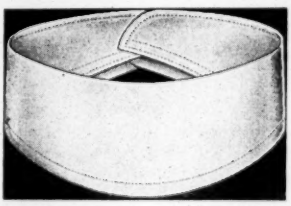

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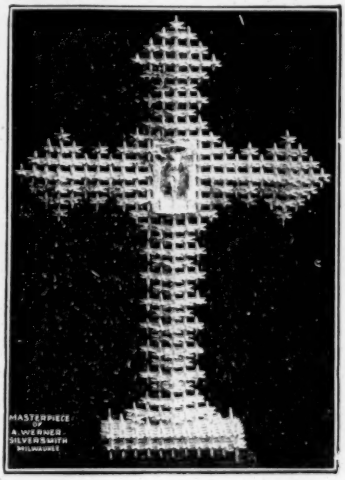

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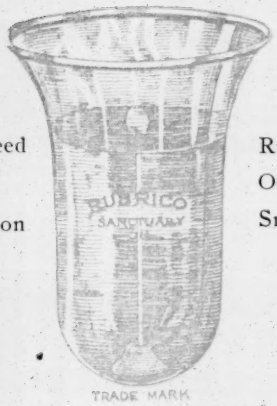

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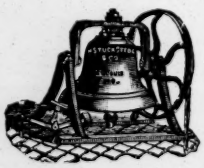

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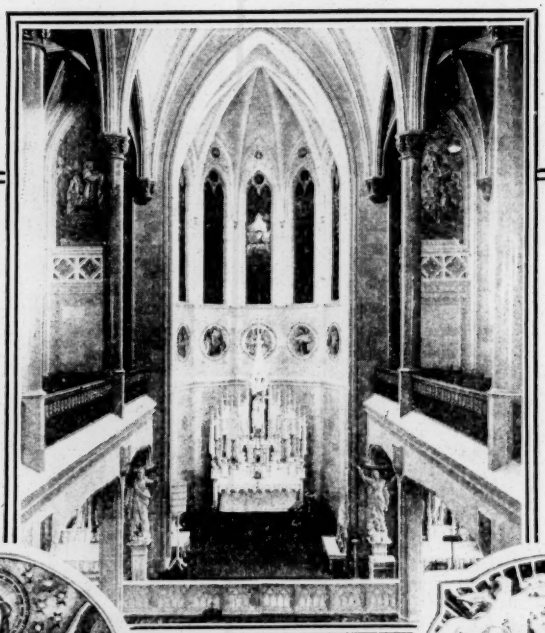

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